

THE CHINESE RECORDER

VOL. XLIX.

AUGUST, 1918.

No. 8

CONTENTS

	PAGE.
HELP FREE CHINA	492
EDITORIAL COMMENT: Illiteracy and Church Life	493
Prevalence.—Improvement.—Dangers.—Responsibility for Removing.—Simplified Scripts.—Essentials of Solution.	
A Study in the Relation of Time to Prayer	498
CONTRIBUTED ARTICLES	
The Jesus of the Gospels	H. B. RATTENBURY. 499
The Church and Its Community GEO. P. WILDER. 505
The Present Condition of Mohammedanism	Mrs. A. H. MATEER. 514
Episcopacy and Reunion 518
Interdenominational Co-operation 522
THE JUNIOR MISSIONARY	
Views of Young Workers 525
Notes and Queries E. MORGAN. 528
"Dips into Chinese Fiction"	Dr. G. T. CANDLIN. 529
CHINESE EVENTS AND TENDENCIES	532
OBITUARIES	
George F. DeVol, M.D.	A. V. and M. M. G. 533
Henry Edwin Colles Graham 534
Murray Scott Frame	CHAS. H. CORBETT. 536
OUR BOOK TABLE	537
CORRESPONDENCE	550
Christian Giving.—Sabbath Observance.—A Query.—Chinese Buddhism.—Co-education in China.	
MISSIONARY NEWS	552
The Union Mandarin Bible.—"Poured Forth."—Studying Chinese.—A Far-reaching Task.—News Items.	

ILLUSTRATIONS.

Revising the Bible in Mandarin, the Spoken Language of 300,000,000 Chinese ...	Frontispiece.
The Late Dr. DeVol	Page 533
Photo taken at the Opening of the Borden Memorial Hospital, Lanchowfu, Kansu ...	" 554

HELP FREE CHINA.

As a group, the missionaries in China have shown their conviction that the moral issues which have emerged as the supreme causes and justification for the present world-struggle are the heart of all moral freedom for men and are essentially in keeping with the teachings of Christ. They also believe that the sacrifice demanded for their achievement is worth while. They hope, moreover, that friend and foe alike will, in the opportunities for bigger living with which to-morrow will reward a struggling world, be able to come nearer their highest ideals and give full scope to the Christian spirit of constructive co-operation.

But the question arises, Has the missionary body gone so far as it might in helping make effective in China these principles of fuller living? Have we been too easily satisfied with acquiescence alone? What have we done as a group to make these great aims function in the life of the Chinese people? We vaguely see that big things are likely to happen in China; *are we helping make sure they will happen?* There seems to be lacking in most of the missionary journals a note of determination to help China enter into the new heritage that is coming to the world. They are looking at the small achievements of to-day and failing to see the bigger possibilities of to-morrow. A recent editorial in the *Far Eastern Review* said, "China's most immediate need is the political education of the masses." That means that the Chinese need to have the present world-movement made plain to them. Chinese Christians need to see and accept their new civic duties. What, then, have the more than five thousand Protestant missionaries in China, the more than half a million Protestant adherents, and the more than a million and a half Chinese Roman Catholics, to do with this need? Does not the moral significance of the issues make silence thereon for the missionaries and ignorance thereof for the Chinese Christians, unbearable? The Chinese tend to judge this struggle on the level of human ambition and economic striving alone. For the future good of Christianity they must see clearly. They like others, are being forced to consider the most tremendous social reconstructions ever known. If these big changes come to China without our having helped them come we may find ourselves thrown up on the mud-flats of the river of quickened Chinese life. Why should we not, therefore, add to our tasks that of a publicity bureau to help interpret the present world-issues to China? We dare not let our routine tasks shut out these wider needs. Like the rest of the world for the time being we must put these great issues first. We must help free China now. Are we not, indeed, *bound to this by the sacrifice of others?*

THE CHINESE RECORDER

Published Monthly at the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China

Editorial Board.

Editor-in-chief: Rev. FRANK RAWLINSON, D.D.

Associate Editors { Rev. G. F. FITCH, D.D.
Mr. GILBERT MCINTOSH.

Rev. ROBERT C. BEEBE, M.D. Rev. O. L. KILBORN, M.D. Rev. W. H. REES, D.D.
Rev. ERNEST BOX. Rev. E. C. LOBENSTINE. Rev. O. SCHULTZE.
Rev. G. A. CLAYTON. Rev. G. H. MCNEUR. Rev. A. H. SMITH, D.D.
Rev. J. C. GIBSON, D.D. Rt. Rev. F. L. NORRIS, D.D. Miss LAURA M. WHITE.

VOL. XLIX

AUGUST, 1918

NO. 8

Editorial

Illiteracy and Church Life

Prevalence.

ILLITERACY in its relation to church work is now receiving special attention and serious study. In order to assist in this study and direct attention to this problem the RECORDER recently sent out 127 letters, to which were received 48 replies from sixteen provinces and Manchuria. The letters sent out gave as a test of the measure of literacy *ability to read the New Testament with ease*. This is not a high standard but one that, when met, indicates progress. According to our correspondents, the present prevalence of illiteracy ranges, among men from 90 per cent to practically nothing; among women, from 100 to 15 per cent. Thus illiteracy is a tremendous problem, since something like one-half of the members of Christian churches are not able to read the New Testament with ease, to say nothing of other reading. The proportion of illiterate women church-members is probably twice as great as that of men, owing to greater limitations in opportunity. Furthermore, the problem is much more serious in the country than in the city.

The presence of such a large proportion of illiterate Christians is a fact that no Mission can afford to leave to time and a visionary future progress in the nation at large to remove. Ignorance and enlightenment do not mix; and where stirred up together simply result in a muddying of the waters of life.

Persistent ignorance of Chinese Christians is a blot on the page that Missions are trying to write.

*

*

*

Improvement. THERE has been distinct progress in the literary status of Chinese church-members. The causes for this will operate in increasing ratio though they do not seem to promise any automatic elimination of Christian illiteracy unless illiterates are discouraged from entering the Church. This would mean, however, that Christianity would help establish a literary group that would practically match the literary class that has dominated China for so long. Christian democracy cannot tolerate favored classes. This improvement, so prominent in some few places that illiteracy in the Church is almost a negligible quantity, is due first to an increasing amount of systematic instruction. The success attained has not been due necessarily to any particular system of writing or method. In two cases where our replies show that the women are more literate than the men it was due to the increased activity on the part of women missionaries in giving systematic instruction to Chinese women. There has been, also, a steady, apparently in some cases unintentional, raising of the standards of requirements for church-membership so as to include ability to read. Again, the Christian forces are now reaching a "higher stratum of society"—a group that brings with it an atmosphere of education which may become a vital impulse to those less favored if aggressiveness to win outsiders does not cease. But the greatest of all the causes of progress in literary ability among Christians is probably due to the rapidly increasing number of influential church-members who have been trained in Christian schools.

*

*

*

Dangers. THERE still remains a great illiterate army inside and outside of the Christian ranks. Those outside must be reached; those inside must be changed from a retarding to an accelerating force. For a long time to come there will be a constant influx of illiterates into the church requiring systematic instruction. The difficulty of catching up with this steady stream of ignorance, through the use of Chinese characters, appears insurmountable. This idea is supported by the fact of the earnest efforts of the Chinese Government to find a suitable phonetic script.

Furthermore, with a growing Church the problem of giving individual training becomes more difficult yet to let illiterates enter the Church and leave the removal of their illiteracy to chance is to deny them entrance into full Christian experience and allow them to be a drag on that church in which they exist in any numbers. It is well known that illiterate Christians make little progress in the Christian life; "an unknown Bible means an undeveloped Christian life." In the RECORDER for October, 1916, attention was drawn to the progress of the Christian Church in Korea, which has been mainly due to the ability of Christians to read and understand the Christian message. Some think that the failure to reproduce, in China, the experience of Korean Christians is due to failure to solve the problem of making the Bible a known book to all Christians. Does not the presence of a large class of illiterates in the church mean that that church will be divided in interests, sympathy, and ideals? How can Christians ignorant of the Christian message fully participate in the evangelism of others? Can self-support make real headway when ignorance obscures the value of that which is to be supported? Ignorance limits life, and chokes off progress!

*

*

*

Responsibility for Removing.

THE problem is a real one; a great many experiments to solve it are under way. Some feel that the removal of illiteracy is a Chinese rather than a missionary problem. In general, plans for helping illiterates to improve themselves lack definiteness. What is attempted is incidental rather than the result of careful forethought and systematic planning. The rise of standards in literacy of church-members is not always accompanied with systematic attempts to help those affected to meet them. Does not this smack of requiring bricks without straw? Can Christian churches assume the right to set standards of church literacy if they do not also accept as openly the responsibility for rendering assistance to meet them? There is, of course, wisely a tendency to exempt older applicants for church-membership from any requirements of literacy, though even such are often taught to read. The task of removing illiteracy from Christian churches and of training illiterate candidates for church-membership needs to be as definitely accepted as the presence of illiteracy is realized.

**Simplified
Scripts.**

THERE is considerable diversity of opinion as to what is the best script. Some have used the Romanized locally with a measure of success. The claim is sometimes made that the Chinese prefer to learn character. The 600-character books have in some sections proved a success and in others not; in any event they cannot carry one very far. In some cases both Romanized and easy Mandarin are used together. In another case parallel columns of Romanized and easy Mandarin were found helpful.

With regard to the Romanized, one points out that it tends to perpetuate dialects. There are not wanting those who claim that the character can be learned as well as the Romanized, where learning ability is present. Leaving out the time element, this is probably true. Some again believe that the colloquial will do the business. Three systems are receiving particular attention and rapidly growing in use; the *Chu Yin Tzu Mu*, the Government system of Simplified Chinese, the *Kuan Hua Tzu Mu*, prepared by Wang Chao and modified by Dr. Peill, and the Romanized. In Peking four schools, with a total of over ten thousand people, have taken the Government system. The total number of graduates in this and other places is estimated to be at least thirty or forty thousand. Quite a number of text-books, reference books, a magazine, a dictionary, teachers' manual, short stories, and primers, including the list of one hundred Chinese surnames, have already been produced in this script. The *Kuan Hua Tzu Mu* is gaining in favor in North China. In the North China district a committee of the London Missionary Society recently urged all its members to study and promote the wide use of this system. Considerable success has been attained in the Amoy, Swatow, Ningpo, and other districts with the use of the Romanized. A campaign to enable every church-member in the Amoy district to read the vernacular Bible in the Romanized is now under way. A certain amount of literature, including at least portions of the Scriptures, is available in the Romanized, and may shortly be available in the *Kuan Hua Tzu Mu*. It is interesting to note that those familiar with the *Kuan Hua Tzu Mu* and the Romanized claim for both these systems that the application of about a fortnight's time to them will enable one to learn to read, provided of course he has ordinary ability for the same. We have noted

also that Romanized is being used as a medium of communication between Chinese in China and those abroad.

* * *

Essentials of Solution.

WE must reduce the present confusion due to individual and local experimentation, to some co-ordinate attack on the problem. Whether this may mean one system of simplified writing for all China, it is difficult to say; probably not, as far as present conditions indicate. Dr. J. C. Gibson says, "We have tried Wenli for a hundred years and it has not made the Chinese Church a Bible-reading Church." The arguments for some system of phonetic script are strong; though whether this should be Western, or Chinese in origin, is still an open question. The Korean easy script, which dates back to A.D. 1446, has its basis in the Sanscrit alphabet. Our present hopes are in the Committee on Simplified Chinese Writing. Since some systems may eventually have to be dropped, and possibly all modified, we shall need to look for a solution to this problem in a spirit of the freest Christian magnanimity in the interests of the Chinese Church as a whole. Which is the best, time alone can prove.

In the recommendations of the London Missionary Society referred to above reference is made to a proposed news sheet and it is recommended that a considerable part of the material be printed in double columns of Chinese character and phonetic character. It has been proposed that the Government system should have three paralld columns in which to link up phonetic script with character. This would put the Chinese character in the middle, while on the right and left respectively would be included in phonetic sign the native and local pronunciation.

We doubt if the Christian Church can undertake the task of producing an adequate supply of literature in a number of phonetic systems. Is it possible that the symbols forming the basis of a general phonetic system might be the same for all China, modified in elementary books for different sections, and yet leading up progressively to a more generally accepted script thus making available literature in Chinese? Here is a task awaiting some genius or a group of patient, persistent toilers. *Any system to be finally acceptable must satisfy the Chinese sense of literary fitness and secure the co-operation of the Chinese Government and the people at large.* Above all, we must not rest content with ideals, but work together on the problem of finding and using a satisfactory script.

A Study in the Relation of Time to Prayer.

As you think back has this last year been a "lean" or a "fat" one as regards your spiritual growth and your fruitage?

I.—Consider prayerfully James 4:2. Do you find here a reason for spiritual leanness and for paucity in results?

"BECAUSE YE ASK NOT"

Write out every reason why *you* do not ask. Are you forced back to this alternative—either I do not believe in the efficacy and power of prayer, or else I do not give enough time to it? Does your answer to this question clarify your thinking as to the relation of your time to your prayer?

II.—What would you give as the chief reason why more time should be spent in prayer? Would the *quality* of your prayer be bettered were the time longer? Prayerfully examine your prayer life and put down on paper half a dozen defects which could be remedied by giving more time to prayer. Let the following passages aid you in this examination.

"*Be still* and know that I am God."

"*Rest in the Lord and wait patiently for Him and He shall give you the desires of your heart.*"

"I have *seen God* face to face."

"God forbid that I should sin against the Lord in *ceasing to pray* for you."

"Thou shalt hide me in the secret of *Thy presence*."

"*Worship* the Lord in the beauty of holiness."

"*To know* the love of Christ which passeth knowledge."

"My soul, *wait thou* only upon God for my expectation is from Him."

"*Be ye holy*, for I am holy."

"My soul, *be thou silent* unto God."

"*Strengthened with all might* according to His glorious power."

"They sought Him *with their whole desire* and He was found of them."

"Being fully persuaded that *what He had promised* He was able also to perform."

"*I believe God*, that it shall be even as it was told me."

III.—How much time should be given to prayer in proportion to other kinds of work?

Study John 14:13-14. "If ye ask—I will do."

Do these verses give any light as to Christ's estimate of the place and importance of prayer in relation to other kinds of work? Study to find every passage that shows the amount of time Jesus spent in prayer. Again study to see the amount of time spent in healing, in teaching, in preaching. Do you think some such standard as this governed His division of His time—"Christ makes us partakers with Himself of His prayer-power and prayer-life. We understand, then, that our true aim must not be to work much and have prayer enough to keep the work right, but to *pray much* and then to work enough for the power and blessing obtained in prayer to find its way through us to men."

Contributed Articles

The Jesus of the Gospels

H. B. RATTENBURY

II

(Continued from the July Number)

THE gospels go further than this, not one but all of them. They represent Him not merely as Son of God in the Messianic sense but in a deeper one. They represent Him as claiming this divinity in an entirely unique way and that from the first. People stumble at the letter of St. John's Gospel who swallow the spirit of the Synoptics almost whole. There is a lot of confusion over terminology. The plain meaning of the term Son of God as used in the gospel is often Messiah and Messiah only. To first read into the term a deeper meaning and then say that it could not have been so used at the period when it is represented as being so used is a piece of blindness excusable in a tradition that always sees the living Christ in the features of the mortal Jesus but it is not very excusable in a critic. St. John's Gospel would seem much more possible if interpreters were content to read the gospel in the light of itself instead of in the light of tradition or human prepossession. The fact is quite plain that in spite of all that is recorded there those by whom He was surrounded, those nearest to Him, are never represented as understanding any more by His words than that He was a very wonderful man, the Messiah in fact, until He was risen "as He said."

Nevertheless He made claims which from the first His enemies ranked as blasphemy and which even though the people did not understand them we realise to have involved a claim to divinity, a claim to be in fact Son of God in the credal sense. There was no blasphemy in any man claiming to be Messiah but when early in His ministry He claimed to forgive a man's sins and sealed the claim with a sign what are we to think? When we see Him making demands for loyalty and faith and in general assuming for Himself a place in society that no sane

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

A Study in the Relation of Time to Prayer.

As you think back has this last year been a "lean" or a "fat" one as regards your spiritual growth and your fruitage?

I.—Consider prayerfully James 4:2. Do you find here a reason for spiritual leanness and for paucity in results?

"BECAUSE YE ASK NOT"

Write out every reason why *you* do not ask. Are you forced back to this alternative—either I do not believe in the efficacy and power of prayer, or else I do not give enough time to it? Does your answer to this question clarify your thinking as to the relation of your time to your prayer?

II.—What would you give as the chief reason why more time should be spent in prayer? Would the *quality* of your prayer be bettered were the time longer? Prayerfully examine your prayer life and put down on paper half a dozen defects which could be remedied by giving more time to prayer. Let the following passages aid you in this examination.

"*Be still* and know that I am God."

"*Rest in the Lord and wait patiently* for Him and He shall give you the desires of your heart."

"I have *seen God* face to face."

"God forbid that I should sin against the Lord in *ceasing to pray* for you."

"Thou shalt hide me in the secret of *Thy presence*."

"*Worship* the Lord in the beauty of holiness."

"*To know* the love of Christ which passeth knowledge."

"My soul, *wait thou* only upon God for my expectation is from Him."

"*Be ye holy*, for I am holy."

"My soul, *be thou silent* unto God."

"*Strengthened with all might* according to His glorious power."

"They sought Him *with their whole desire* and He was found of them."

"Being fully persuaded that *what He had promised* He was able also to perform."

"*I believe God*, that it shall be even as it was told me."

III.—How much time should be given to prayer in proportion to other kinds of work?

Study John 14:13-14. "If ye ask—I will do."

Do these verses give any light as to Christ's estimate of the place and importance of prayer in relation to other kinds of work? Study to find every passage that shows the amount of time Jesus spent in prayer. Again study to see the amount of time spent in healing, in teaching, in preaching. Do you think some such standard as this governed His division of His time—"Christ makes us partakers with Himself of His prayer-power and prayer-life. We understand, then, that our true aim must not be to work much and have prayer enough to keep the work right, but *to pray much* and then to work enough for the power and blessing obtained in prayer to find its way through us to men."

Contributed Articles

The Jesus of the Gospels

H. B. RATTENBURY

II

(Continued from the July Number)

THE gospels go further than this, not one but all of them. They represent Him not merely as Son of God in the Messianic sense but in a deeper one. They represent Him as claiming this divinity in an entirely unique way and that from the first. People stumble at the letter of St. John's Gospel who swallow the spirit of the Synoptics almost whole. There is a lot of confusion over terminology. The plain meaning of the term Son of God as used in the gospel is often Messiah and Messiah only. To first read into the term a deeper meaning and then say that it could not have been so used at the period when it is represented as being so used is a piece of blindness excusable in a tradition that always sees the living Christ in the features of the mortal Jesus but it is not very excusable in a critic. St. John's Gospel would seem much more possible if interpreters were content to read the gospel in the light of itself instead of in the light of tradition or human prepossession. The fact is quite plain that in spite of all that is recorded there those by whom He was surrounded, those nearest to Him, are never represented as understanding any more by His words than that He was a very wonderful man, the Messiah in fact, until He was risen "as He said."

Nevertheless He made claims which from the first His enemies ranked as blasphemy and which even though the people did not understand them we realise to have involved a claim to divinity, a claim to be in fact Son of God in the credal sense. There was no blasphemy in any man claiming to be Messiah but when early in His ministry He claimed to forgive a man's sins and sealed the claim with a sign what are we to think? When we see Him making demands for loyalty and faith and in general assuming for Himself a place in society that no sane

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

man before or since has ever seriously claimed we realise that the Pharisees were right in thinking that if His words were false He was guilty of horrible blasphemy. He seems to shift the centre of the universe and for all His lowliness alters the "draw near unto God" of all the ages into "Come unto Me." Whilst it is true that it is only in the fourth gospel that disputations on His claims loom large it is also true that this attitude to men and to God is equally characteristic of the other gospels. It is not a question of words and names but of facts and the facts are common to the four-fold gospel. This attitude in all the gospels seems to be characteristic at all times. That the degree to which it becomes explicit is largely dependent on circumstances is natural. There seems to be no real evidence for His growing up into it during those marvellous three years or less. If the light shone the more brightly in the pitch darkness of the end, it was not the Light that altered but the shadows that deepened. The claims He makes in the early days at Capernaum recorded in the Synoptics are as vital and as daring as anything in John xiii to xvii. The latter is more detailed and explicit than the earlier but the essence is the same. The disciples understood neither; John xiii to xvii would have only seemed to the Pharisees aggravated blasphemy. The explanation of His condemnation and crucifixion lies in His claim to divinity. In this all agree. He made Himself equal with God and the guardians of religion would have none of it. He is represented in all the gospels as going further than this. As He had healed a man as a proof that He had the authority to speak the word of forgiveness so He gave the resurrection as the sign of His right to adopt this attitude to life. However little His friends might understand, the gospels make it quite plain that His enemies were in no doubt as to the meaning of these mysterious words about His rising again. Resurrection is in itself no proof of divinity. There are too many instances of it both in Old Testament and New. The significance of the Resurrection of Jesus is that it came to pass even "as He said" and that in answer to and in spite of all His enemies.

That is His claim. How He knew it true is another matter, but one would feel that if it were true it would be as natural for Him to know it as it is for us to know that we are men. The consciousness must have been there in essence from the first; illumination and realisation may, as in the case of His

Messianic consciousness, have been a matter of gradual and deepening growth. The little child does not explain himself, he simply grows. When he has grown he thinks of the manner of child he was. We are men first before we know why and the fact is important rather than the explanation. After all is the psychologist right who bases all consciousness on sensation and perception and leaves no room for intuition?

The gospels not only answer the question: Who does Christ say that He is? They also tell the impression He made upon men. Here, if we are not careful, there will be confusion. It is a very common error to suppose that because Jesus not only claimed to be Christ but to be divine that therefore men at the time must have so understood Him and so estimated Him, and yet when we come to look at the four gospels we find that it is not so stated there.

Some men put Him down for a mere teacher and wonder-worker whom they were anxious to hear and see. They thought little more of Him than that He was a nine days' wonder. His own folk regarded Him as one of themselves endowed with special gifts and they gave Him no particular honour in His own country. The general attitude of the religious leaders to Him was an attitude of hostility to one whom they regarded as a charlatan and deceiver of the people. Their motives, however, are not unmixed. Their hollowness of life was so exposed by Him that envy, hatred, and malice had in most cases darkened their understanding. The bulk of the people undoubtedly held Him for a prophet, moved thereto by His zeal and works quite as much as by His teaching, for it is to the miracle-working Elijah that they compare Him. His question of miracles is a stumbling-block both to traditionalists and critics. Both overestimate them for different reasons. Closer study of the Scriptures and more freedom from prejudgments would have enabled both schools to have had a saner sense of perspective in the matter. A wide view of the Bible at once shows that miracles are never a proof of divinity unless prophets and apostles were divine as well as Jesus. They were commonly regarded as a sign of God's help but that is all. A closer look at the gospels will show that the working of miracles to be seen of men was one of the methods definitely eschewed by Jesus in the wilderness. Miracles appeared to others as to Nicodemus as signs of God's presence, but if Jesus had meant to use them as a proof of His divinity,

as so many of His followers have sought to do, He would have failed equally with them. The only miracle essential to the gospel is, as Paul states, the resurrection. His miracles are signs of His love more than of anything and were sometimes performed in spite of His judgment. The gospels give no hint that anyone ever called Him divine because of them.

On His disciples and especially on the inner circle He by degrees made a deeper impression. It was rather the points of difference between Him and the prophets than the points of similarity that came home to them. The people who only met Him now and again might say He was a prophet; some might even place Him higher but these men companied with Him night and day, saw Him in all moods and all circumstances, realised that this was not the prophet but He of whom the prophets wrote. That oftentimes they found in Him more than they had ever understood prophet or Psalmist to say seems pretty patent and yet the gospels leave us in no doubt as to their meaning that right up to the moment at which He was betrayed the dominating thought in all the disciples' minds was that He was the Messiah come to restore the kingdom to Israel and that He was not in our sense divine. They dared to dissuade and rebuke Him, presumed to defend Him, forsook Him, denied Him and even came to feel that they had been deceived about the Messiahship let alone anything else. That His enemies realised His claims better than His friends is only an instance of an oft-repeated experience of His Church down the ages.

Yet He is represented as in some sort a mystery to all. Just when the Pharisees were sure they had Him in their hands the whole world had gone after Him; just when Peter had summed Him up and presumed to act upon his summary the poor man is struck dumb by the terrible rebuke of the Master. Soldiers realise that never man so spake. Once and again by some mysterious power He escapes from a situation that seems hopeless. His speaking is with authority and His answers send His enemies away in dumb-founded confusion.

The gospel picture is of a human Jesus, a mysterious unparalleled Man, making divine claims that none but His enemies understood, felt by disciples and populace alike to be about to set up once again the throne of David that had been hurled down. For the rest He is a quickening presence. Weakness, need, and sin turn to Him for help and never turn

in vain. All hollowness and sham are abhorrent to Him. He is come to bear witness to the truth. His knowledge is no more unlimited than His presence. Once He confesses ignorance. In matters of science, medicine, history we are reminded by the records themselves that He was incarnated at a point of time as well as at a point of space. What tomes of misguided apologetics would be unwritten if only men had realised that according to any prejudgment of ours it is quite as incredible that God could be "contracted to a span" as that there should be things the Saviour did not know. Why should men perfectly orthodox about the one incredibility refuse to admit the plain witness of the gospels about the other? He was not acting, He was living. Joy and sorrow came at times unexpectedly to Him as they do to us. The only part of Him unlimited was His virtue and His love. No sin is found in Him, no slightest thing that in other men would be counted for a fault. His love never failed.

This is where so many lives of Jesus leave the story. On the cross, they say, or in the tomb it ended. The gospels, however, do not end things there. First they devote large space to every detail of His judgment, sufferings, and death. In each of the gospels there are great blanks. In all four of them put together there still remain huge gaps that we would fain fill in and cannot, but at this point nothing must be omitted, nothing is too trivial to be put down and the explanation must be that it is because of the things that He said while yet present with them. His sufferings and death are subjects that according to the gospels are never far away from His mind and yet gain in poignancy and completeness of expression as the time of His offering up draws near. We see the shadow of it in the Nazareth days, we read its lesson in the baptism; in the Temptation in the wilderness it is over this that flesh and blood rebels. The rumblings of the coming storm are there from the first. Knowing who He is He knows what His death is. He has come to serve men and die for them not any martyr's death but, as He tells them at that festal meal, by His death a new covenant is made betwixt men and God. These things, too, understood not His disciples at the first. How could they with their conceptions and prepossessions of Him. First they must know who He is that they may really comprehend His words about Himself. So many mysteries and things hard to be understood will become plain to them when

for their view of Him as Messiah they are able to substitute His view of Himself as God.

Had the Lord given any other sign or any lesser sign than that which in fact He is said to have given it is very hard to think that these disciples could have come to the Easter faith. Here again the fourfold gospel leaves no room for doubt. If these memories are of any value at all as witnesses there is nothing more fully or more completely attested than the fact that He did rise again the third day "as He said." To refuse to follow the gospels here is to deny their credibility in every part. If this fact is not substantiated nothing is. The very discrepancies—and they are numerous enough—are themselves an added witness to the early faith for here you have four witnesses so interested in the fact as to set down all sorts of details careless of the difficulty that twentieth century scholars would have in making a gospel harmony. Truth is careless of consistency.

The four gospels too are agreed in this that it was the rising-again "as He said" that set those early disciples revising their estimates of Him, that turned their reverence for their Master into worship of "my Lord and my God." It is only after the resurrection that you have the Christian faith in Christ. That granted the Christian Church is inevitable. So as we close our gospels we say to ourselves this is an adequate beginning for Christianity if only it be true. Has any other interpretation that has ever been put before us been able to explain? Here in these gospel pages we have seen the Man Christ Jesus dwelling as man among men, made in all points like as we are, yet making claims for Himself that neither friend nor foe in the Days of His Flesh could or would admit. Men had not seen things on this wise before. As Man they thought they understood Him, friend and foe and populace, and yet every time they thought they comprehended Him, just as their minds were laying hold of Him He was away out of their midst and defied their man-made definitions.

Of so many modern versions of the gospel the same holds true. Very beautiful they are, so beautiful that they make us realise how blessed it must have been to have companied with Him and yet they don't explain. Those high claims about Himself, those sayings hard to be understood, are ruled out of court and we are left with the fairest flower that ever bloomed on God's earth and yet it too could only see corruption. It

is after all a question for the biblical expert to decide what was the original gospel and how much of the additional matter is genuine and still how much more can be received as of the faith but it is difficult to believe that a story essentially different from the records of the four gospels will ever be received as an adequate explanation of how the living Church came to be. For with all its obscurities and hard sayings when the crusts of tradition have been broken aside within we find the coherent story of one explanation that explains.

ERRATA, JULY RECORDER. p. 431, l. 18—'spotless family of this unknown Galilean comforter,' for 'family' read 'purity' and for 'comforter' read 'carpenter'. p. 432, l. 16, for the last word in the line, 'events,' read 'beasts.'

The Church and Its Community*

GEO. P. WILDER

I

THE great trend toward democracy which has been so tremendously accelerated in the past century, ending with the last great revolution in Russia, certainly had its beginnings and constant dynamic in the preaching of the prophets and in Jesus' Gospel. One feature of this movement begun by the prophets is the social movement which has taken new life in the modern world, and is connected with the names of such modern prophets as Maurice and Kingsley, Ruskin, Carlyle, Lamennais, Mazzini, Tolstoi. In its church connection we have the practical work of such as Toynbee, and Barnett, Hugh Price Hughes, John Clifford, and General Booth. This Institutional Church and Social Settlement movement and the foreign missionary enterprise of which we are a part both sprang from one spiritual awakening to our duties to the brother in need. This awakening drove Livingstone into Darkest Africa, just as it drove Toynbee and Booth into Darkest England. Robert Woods, Jane Addams, and Graham Taylor in the slums of Boston and Chicago, trying to apply the gospel to the whole of life in the homelands, found that they had to change not only the hearts but the environment as well that ruined hearts. Grenfell in Labrador, Dr. Kerr in Canton, Mackay in Uganda in the same way found that they must relieve the miseries of physical life in foreign lands in order to get even an approach to the spiritual needs of the souls they wanted to save. Missionaries cannot be reproached with

* Read before the Tientsin Missionary Association, May 14, 1917.

having neglected the social side of the gospel. Their emphasis on medical and educational work is a fundamental social emphasis. The by-products of their work in helping to eliminate opium, footbinding, etc.; the introduction of democratic ideas that have moulded the course of political revolutions; their inauguration of the lecture hall and reading room; their scientific administration of famine relief in the form of employment of labor on corrective schemes; their models of insane asylums, refuges for fallen women, orphans' homes, schools for the deaf, dumb, and blind; all these and more show that the mission enterprise has indeed been true to the spirit of social service in which it has originated. This must be said in all fairness.

So our inquiry cannot be interpreted as an admission that we have never awakened to the duty of the Church to the everyday life in society around us. And yet in spite of this it seems to be true that the native church established in China has so far been mainly of the old line type, with the emphasis on other-worldliness. It has had some small social effect, but does not stand everywhere as a leader in moulding the new community life. Why is this?

The churches are apt to be open only on Sunday and prayer-meeting days. Their service to society is apt to exhaust itself in exhortation to be good in general terms that do not change practical life or suggest practical changes. More or less of adherence to the conventional forms of religion is too apt to be taken as the sufficient mark of a Christian in many of our churches, regardless of the daily life, so long as that is passably respectable. This on the side of the Church, but it is not the Church alone that is to blame. The intolerance of Chinese society for a new religion has tended to isolate the Christian Church from the practical community life, in many ways. For example, many public functions being connected with the temple worship, the Christian, in abstaining from idolatry, has at the same time abstained from civic duties. Sometimes the head men of villages have purposely mingled the idol worship with the public works so as to embarrass the Christian and they have used this as a whip to keep him in line and out of the Church. Every ounce of the tremendous power that lies in the threat of social ostracism has been used to keep Christians from joining the Church. The natural and necessary result has been that when once they have joined they

have been more or less ostracised. But the native Church is gradually becoming reinstated in the public life of the country. The establishment of the republic has helped greatly. Religious freedom, even as a legal formula, has helped to do away with the church law-suit. Our problem is how this reinstatement of Christians in social life and the influence of the Church on social life may be augmented.

In taking up the practical inquiry as to how "the effectiveness of a Chinese Church in the life of its own community may be augmented," the very first step to be considered is how to guard against offending the prejudices of that community. Confidence in the disinterested social desires of Christians is a prerequisite to any proper influence on the life of a community. That essential confidence is, however, most easily checked by seemingly most innocent causes. In many a mission station the seeds of failure have been sown in the very act of securing property, by violating the intricate social property customs; by taking advantage, perhaps, of the disagreements in a family or of its misfortunes to secure a site. The pity of it is that the foreign workers in the place are themselves the last persons in the world to learn of the real difficulty and sometimes go on wasting precious years of sincere Christian effort in butting against a silent, but unyielding, stone wall of misunderstanding and hate.

Those who have had the privilege of living in Chinese houses surrounded by Chinese may have had the experience of nights made hideous by the nightly revelries of the cats belonging to their various neighbors. Grimalkin seems to take special delight in choosing the foreigners' spacious, well-kept grounds for his serenades, and sometimes he chooses the window of the sickroom as the scene of his masquerade balls. The victim of insomnia or the anxious nurse may feel amply justified by shooting or trapping those cats, but, if he could foresee the consequences, he certainly would hesitate before taking extreme measures. The immediate consequences of outraged old ladies, who come to revile or threaten suicide at his door for a few days, are trivial in importance, as compared to the silent hatred and stubborn distrust which will embitter the present generation and be passed on to succeeding ones. The milder methods of warning and suggestion that the cats be kept tied up may not be so immediately effective in giving peace and quiet but they are far to be preferred to queering for all time

the work we have come to do in this community. Of course a newcomer cannot be expected to understand that the Chinese values his cat more than we do our dogs and that we would be much more severely criticized for shooting his trespassing cats than we would in our native lands for killing dogs, chickens, and cattle on similar provocation. In case the deed has been done the Chinese recognize that amends can be made and wounds healed to some extent by apologizing and as soon as possible giving another cat to replace the dead.

Another very vital point in the sensibilities of a community is the freedom, not only of public roads, but also of short cuts that have been used for a considerable time. Encroachment on either or shutting them off entirely may indeed be a common practice among themselves, and we all have seen the endless fights between the travelling public and the private farmer who ditches and banks up the borders of his fields in the vain attempt to make people travel in a bad road instead of over his precious fields, but when the foreigner presumes to do it he is anathema, and no one will speak a good word for him. It may be for the sake of a more commodious church building which the missionary himself considers to be for the public good; but the fact that he has shut off a short cut will rankle in the minds of all who go around, and they may, because of it, never show face within the doors of his public building. When property rights justify the closure of a passage way, the church people will do well to see the head men and not only secure their reluctant consent but find some means of improving the way round so that it will be recognized as a public improvement and convenience, if that be possible. Why should we spend large sums for a mission plant to found an influential church in the community and then spoil it all by standing strictly on our rights in some matter of roads or cats and refusing to spend anything to make it acceptable to the community?

Mencius shows that the modern belief of the people in their inalienable right to poach, or at least to fish and gather fuel, in the public domain or great private estates is of ancient origin. "The ancients caused the people to have pleasure, as well as themselves, and therefore they could enjoy it."

It sometimes occurs in the country that the mission property has fishing and fuel advantages. We can point to several such in North China. If these are cut off arbitrarily,

it will cause resentment that is hard to overcome and it will extend up from the poor, who themselves seek the advantages, to the wealthy gentry, who have no personal interest in it. On the other hand if the fuel is farmed out under proper restrictions and the privilege of damming up or draining the pools for the small fry be granted, then the envy of the people toward those who get the greater gains is allayed and they may even rejoice that their betters can have them. It is well worth while to allow the people to have certain days in the fall in which to clean up the mission compound of its weeds and grass, even if some fruit or utensils disappear from the yard in the process. If the mission tries to keep these for itself it is contrary to the teaching of the ancients, which has become second nature to the Chinese.

These items of cats, roads, fish, grass, etc., are suggestions of the numerous social customs that the foreigner may unconsciously transgress. If he does it purposely, he may easily justify himself according to Western law and custom, or by an appeal to abstract justice. Yet it is well to remember that it does not follow that a thing is right in Chinese society because it is right in Europe.

Important as a negative observance of Chinese custom may be (by which one refrains from contravening certain usages), it is still more important, if we wish to get a hold on the real interest of the community, that we should actively participate in those forms of social co-operation which are open to us. In country villages there are certain matters, such as cleaning of wells, watching of crops, repairing of roads (rarely), ditches, tree planting, etc., which are perfectly innocent. There are other matters, such as theatres, etc., in connection with temple worship and superstitions, from which the Christians are shut out by religious and conscientious scruples. It is too often the case that the Christians gladly avoid the expense of the heathen ceremonies and at same time avoid the share in legitimate public enterprises of which they reap the benefit. It is true that often these legitimate enterprises are connected with the heathen worship, but generally a right-minded Christian can find a way to contribute to the public utilities without mixing with the temple worship, and if he is so broad-minded as to give enough more to the public works to make up for what he saves from temple worship, he will find himself amply rewarded in the respect of the community. In many

communities the Christians, by withdrawing from heathen ceremonies, have really cut themselves off from most of their social relations. They are consistently left out of all public enterprises and are referred to as subjects of foreign nations. Missionaries should early impress on the members of the Church the vital importance of retaining connection with the society in which they live, even at financial cost. Let native Christians see the danger of not sharing the cost of bridges and roads, of well-cleaning and earth supply, policing, lighting and educating the village. Let them see the danger of holding "black land" that pays no taxes. It may be a custom of the place, but the Christian will do well to take the lead in reporting his black land and arranging for the payment of the proper tax. He may be imposed upon by the authorities, but honesty in declaring his taxable land is certainly the preliminary to getting any just system into effect. Let them pay gladly the customs dues that provide for local public services. The missionary himself may well set the example. Let him pay without demur the octroi at the gates of Peking, for instance, as his share in keeping up the paving, lighting, and policing of the roads which he enjoys as much as any Chinese. Just so sure as he tries to evade this on the ground of being a missionary, etc., so sure will the Christians who take their cue from him try to evade their share in public works. Let him gladly and liberally subscribe to the expenses of his local garbage cart, fire company, orphan school, police fund, or what not. The fact that these subscription papers are not brought to him or to the native members is an evidence that he and they are considered to be without the pale of Chinese society. When these are brought to him, let him welcome it as an honor and as an opportunity to introduce more auditing and publicity of accounts. Do not reject the subscription paper at first sight on the ground that there is graft in the enterprise. If necessary, submit to your share of being victimized; then will you have a leverage from which to work for reform. If you or your people are never approached for subscription to these enterprises, then something is wrong and you would do well to find out what it is. Sometimes an invitation of the gentry to a dinner or to take tea and talk over the situation will clear away the whole misunderstanding. It may result in an increase in the cost of living for you, but is it not abundantly worth while to pay something for the respect

of the community and to be able to look your neighbors in the face?

In exhibiting an interest in public affairs, schools, roads, police, etc., the greatest tact is required to avoid suspicion that you are trying to get control. If you wait until advice is asked the opportunity may be all the more fruitful when it comes.

In really winning confidence in our disinterested interest in the public welfare, the attitude and disposition of the native preacher and the first members of the church is a vital matter. This will be partly dependent upon the vicissitudes of the preacher's birth and breeding, but the missionary can help much in giving the social service ideal and encouraging to enter into the community life. Some of our preachers have openly and successfully taken their gentry to task for not counting in the Christians on public enterprises. Others have been so cordial and interested that they have been accepted among the leaders of the city. One such ventured out to parley with the revolting soldiers who were looting the city and then helped fight the fires started, when most of the people were too afraid of the looters to venture out. Again in flood time, when hundreds of houses and people were being washed away from a suburb, he organized succor to the drowning. In these ways his real interest in public welfare was so well established that the chapel where he preached became the town hall and rendezvous for the discussion of public questions. Movements for establishing an orphan school, a city Y.M.C.A., an anti-opium society, the observation of arbor day and other such schemes were started there.

I believe that one of the first ways in which the Church can begin to get an influence on the community is by making the people feel at home in the chapel for other than the direct religious work. It can be made a general meeting place for the discussion of their practical questions of civic life, but it must have a few thoroughly hospitable spirits in attendance, in order to do this. The native preacher and the missionary must really feel the social message of the gospel and really welcome them or the place will never be frequented by them.

At the very start in a new place it is well to let the people carry out their local custom of house warming, or tablet hanging to convey their congratulations. The opener of a station may well set aside \$25 or \$30 for such expense and not leave the matter to the slender salary of the preacher. Enable him

to enter into the social functions of the place even to a limited extent, and you have taken a long step to secure confidence in the Church and a willingness to come and make themselves at home.

Next to hospitable chapel preachers and janitors in importance is a clean, light, airy, homelike place of meeting, equipped with wall charts, pictures and such devices as the Whitewright museum has introduced to China. Such a chapel with hospitable entertainers in attendance is of great value, but it is of far more value if the preachers are awake to the social significance of the facts the charts represent. Our theological schools have of course the first responsibility for giving the social outlook to our preachers, but every missionary with whom they work should be awake to the same problems. We must at least inculcate the public spirit in our Christian leaders. If Christian leaders do not get it, where will any of China's leaders get it? We must increase their sense of oneness with the local community. If possible, we must give them an insight into the modern problems that are pressing mercilessly in upon an unconscious China.

We who have introduced modern civilization to China certainly owe it to her to warn her of its dangers and show her the remedies so far as we have them to show. That I may avoid dealing in generalities, allow me a moment's digression to mention some of these things. First is the fact that while wealth has increased prodigiously by invention and machinery and capitalism the numbers of poverty-stricken people in the world has increased by leaps and bounds. The best studies of Present Distribution of Wealth in Great Britain show that two per cent of the people hold as much of the property as all the other ninety-eight per cent. That is, if \$100 were divided among 100 people, on this basis, instead of getting \$1 apiece, 98 of them would get about 51 cents each, while the other two would divide the \$50 remaining, \$25 each. In the United States, 1/8 of the families of the country receive more than half of the income of the whole country; 7/8 of the families hold but 1/8 of the wealth. That is, if \$80 represent all the wealth, divided among 80 people, 70 of them have 14.2 cents each, while ten of them have \$7 apiece. The competitive wage system results in the United States as follows:—10% of all our male workers are skilled men, getting over \$1,000 per year, the recognized minimum for healthful support of a family,

40% are semi-skilled and earn from \$600 to \$1,000, making the support of a family barely possible, 50% earn less than \$600, making the support of a family out of the question. About 16 million or one-sixth of our population in rich United States are in straitened circumstances or absolute poverty.

Take the matter of the annual increase in the rental value of land in cities. It is caused by the growth in population and belongs by right to the government, that is, to the whole public. Every child born in New York City increases its land value by \$1,000 and he should have it. It all goes to a few landowners' private pockets, and the baby with the public is taxed to carry on its own government. In twenty years Rauschenbusch asserts the total increase in rental values in the city of London amounts to as much as the estimated wealth of the German Empire. We do not know how many landowners get it, but only one person in 300 owns any land in England. This shows that this enormous value is distributed with the grossest injustice among the millions who have really produced the value. In America the rapid growth of cities has enabled this unjust system of private appropriation of the unearned increment of land to account still more for the growth of enormous unearned fortunes, side by side with a rapid increase of poverty. But penitence, social conversion, opening of blind eyes will change these things. As the Church has preached individual penitence for individual sins, so it must preach penitence for social sins. It must get on the side of justice, or it will be left to starve by the myriads whose vision is clearing.

(To be continued.)

The Present Condition of Mohammedanism

MRS. A. H. MATEER

The article entitled "The Present Condition of Mohammedanism" appeared in the one and only number of the magazine issued in Peking in 1916 under the title 清真學理譯著. The reason for its failure to reappear was lack of funds. A similar attempt was made in Yunnan in 1917 when the 清真月報 was issued. According to reports this magazine met a similar fate and died at birth. These facts illustrate the desire of our Mohammedan friends to enter the lists, and also the difficulties under which they labor. These magazines grew out of a Conference on Progress which was held in Peking in 1916, and that Conference was called more or less on account of the circulation of Christian literature, as was stated in the findings of the Conference.

The feelings of the writer of the article are shared more or less generally by all the leading Mohammedans, who cannot help seeing the great strides that Christianity is making. They commonly attribute this to the wealth and political influence of the western nations. As Mohammedanism and Christianity come closer together, there is sure to be on the part of some Moslems an increasing bitterness, but on the part of others an increasing friendship. It is the duty of the Christian Church in China to forestall as much of the former as possible. By sympathetic intercourse it may be possible to come into such relations with our Moslem friends that we shall be able to "speak the truth in love" and be understood.—

Introduction by C. L. OGILVIE, Secretary of Moslem Committee.

INTRODUCTORY NOTE. The Christian Church, emerging triumphant from the fearful testing of the Boxer uprising, set the other religions to seeking the secret of her success. Three external facts met their eye—education, church organization, and the diffusion of literature, especially magazines. So the leaders of the ancient religions are now bestirring themselves in these lines, even to the publication of magazines. There are now illustrated Buddhist and Confucianist magazines, and a few years ago a Mohammedan magazine was started in Peking. The following article is the leading editorial of this magazine. The pathos of the situation lies in the fact that this first issue of the periodical was also the last.

"Has not the day now come when the pure aims and glorious purpose of the leading principles of Mohammedanism should be diffused throughout China? If God will protect, and devout scholars will lend assistance, then it will not be difficult for the occult tenets of our religion to become luminous, and its great principles to be spread abroad. This is the earnest hope of your servant, and he thinks that other Mohammedans will also join with him in fervent prayers for this. But who would imagine how men foolishly stick in the old ruts, and blindly follow the ways of the world, not com-

prehending the present condition of the Moslem world ! Such are astonished at the issuing of such a magazine, considering it a work of presumption. They slander us by saying that we do not understand Fate. Your servant pities their folly, and is concerned about the frivolity of the present generation ; so he wishes in the opening number of this magazine, regarding the situation with tearful eyes, to clearly state the present condition of things, and also the function of this periodical, in order that we, with our fellow-believers, may together investigate these matters.

"Your servant is a young, insignificant person of rash speech, but if his elders will not lose sight of his message in considering its source, and will forgive his presumption, he will indeed consider it fortunate.

"Let us first speak of the present condition of our religion. During the past ten years, the critical condition of our religion has been concealed, but the dangers were daily becoming more pressing. From these we shall select a few of the greatest and most serious.

"I. *The tenets of our religion are obscure.* At the time our religion first entered China in the T'ang Dynasty, it spread with miraculous quickness, like a mettlesome horse, by leaps and bounds,—a thousand *li* at a bound.* This of course was owing to the assistance of God, and to the intrepid zeal of the learned Moslem propagators, as well as to the pure illuminating doctrines they preached, so that when men heard, they felt its influence and followed. But now the mullahs seek only their own ease ; the doctrine of the religion has gradually become obscure, and the majority of the adherents simply say, 'I am a Mohammedan ; I hold the Pure True Religion' ; but as to investigating what constitutes a Mohammedan, and what are the true principles of the religion, they care nothing. The absolute blindness of the ordinary Mohammedan is as great as this. Those of other religions deride us, calumniate us,—and what wonder ? If we examine the present state of the religious world, we shall see that it follows the current trend of thought,—struggling to advance,—the progressives are the victors, the conservatives are the vanquished. In this age, when all

*"Mohammedanism was first introduced into China in the T'ang Dynasty, A.D. 629. In consequence of a dream of the Emperor, he summoned Mohammedan teachers and received them kindly. In one hundred years, five thousand mosques were built."

religions are striving for the supremacy, how can those who hold an obscure doctrine hope to hold their own against a progressive doctrine? This is the first danger.

"II. *Learning is decadent.* Examine the progress of civilization of the present age,—trace to its source the renaissance of European learning, and one sees that this renaissance was due to the influence of the Moslems of western Asia, for on the return of the Crusaders from the wars, the scholars of Europe, whether by direct or indirect contact, became imbued with the learning of the Moslem world,—the abstract sciences, like astronomy, mathematics, philosophy, prosody, etc.;—the practical sciences, like geography, medicine, the smelting of metals, the spirit lamp, etc. By degrees they flung away the empty dialectics of Greek philosophy, and occupied themselves with studying the learning of the Mohammedans, strenuously devoting themselves to the advancement of practical science; hence they have attained to their present state of perfection. This is not only the private opinion of your servant; all who are acquainted with the history of civilization are of the same opinion. The canons of our religion are rich in learning. But look at the present state of our religion! Not only no new scientific discoveries, but it cannot even hold to the old learning. The learning of others is always on the advance, but our learning daily retrogrades. If, just at this juncture, while others progress, we simply hold on, it is difficult to maintain our position, much more so, if while others daily advance, we daily retreat. This is the second danger.

"III. *The Mullahs do not fulfil their duty.* Look at the foreign religious leaders. They not only keep a firm grasp on religious matters, but also have a say in local politics. This kind of men fulfil their duty to the utmost; not one neglects the duties of his office. Hence the affairs of these churches prosper, and the church-members become wealthy. Chinese preachers, although they have no influence in local politics, yet have the affairs of the church entirely in their hands; their duties are varied and heavy, and their work is in no way inferior to that of the foreign pastors. But our Mullahs have no concern about anything but reading the services, and conducting religious exercises. As to the advancement of religion, or the economic or intellectual condition of their flock, they know nothing. How can such as they compete

with the religious teachers of the present day? This is the third danger.

"IV. *The degraded condition of our adherents.* To-day the greater part of our adherents cannot attain the golden mean. If they do not err on the side of being too progressive, then they are too conservative. Among the ordinary progressive class, there are those who hold no religion, and those who want to revolutionize everything. The too conservative are occupied only with forms and ceremonies, thinking nothing of the true spirit, the animating idea. If the condition of the adherents is as low as this, what hope is there of rivalling other churches? This is the fourth danger.

"V. *We constantly encounter scorn.* Before the time of the Open Door, there were only two or three religions in China, each pursuing its own course, and there was no conflict. But with the introduction of steam traffic, Europe and America came with their ideas of usurpation, putting their religion in the forefront, as an efficient means [keen-edged tool], and disseminating their doctrines throughout the land. They see in our religion a powerful enemy, and transgressing the principles of right, seek opportunity to attack us. And our adherents, being heedless and unprepared, retire in an unconcerned manner. Hence Christianity gains prestige: these last few tens of years, it has been overriding us. It is pitiable! Of late they have still further put us down and exalted themselves, by the publication of all kinds of books, both in Chinese and Arabic, finding unreasonable fault with others, and praising themselves inordinately. The good name of our religion suffers accordingly. Up to the present, no one has arisen to refute this, or argue with them. I do not know how many stupid people have been deceived and led astray by this. If the present is thus, what will the future bring? This is the fifth danger.

"VI. *Economic conditions are becoming daily more stringent.* Formerly our adherents mostly belonged to the higher professions, and it was easy to make money; hence they considered it no sacrifice to give large amounts to religion, and religious affairs prospered. But since the Revolution of 1911, their prestige is gone, and circumstances have changed. Formerly they considered the places they held as very good; but now these offices have been almost entirely abolished, and

they are so restrained by habit and immersed in custom, that they can think of no other way of making a living,—so they lay the blame on Fate. Those who formerly were worth many tens of thousands, now are so poor that they have hardly a basket of grain. Now when economic conditions are stringent, the source of wealth is cut off; and when the source of wealth is cut off, religious affairs are also impeded; and when religious affairs are impeded, then universal education is unattainable; and when universal education is unattainable, then it is impossible to plan for new ways of making a livelihood. So we come around again to the original starting-place in an endless chain of interrelated cause and effect, always going on in the same way. As to what the final result will be, I cannot bear to think. This is the sixth danger."

Episcopacy and Reunion

AN IMPORTANT REPORT

(From *The Guardian*, April 11, 1918.)

IN connection with the movement initiated in America to prepare for a world-wide Conference on Faith and Order, "with the view of promoting the visible unity of the Body of Christ on earth," a Second Interim Report has been issued by a Sub-Committee appointed by the Archbishops of Canterbury and York's Committee and by representatives of the English Free Churches' Commissions. In issuing this Report it is explained that the members of the Sub-Committee alone are to be held responsible for the substance of the document.

THE REMOVAL OF MISCONCEPTIONS.

In the first place the Sub-Committee express the desire to prevent possible misconceptions regarding their intentions:—

"We are engaged, not in formulating any basis of reunion for Christendom, but in preparing for the consideration of such a basis at the projected Conference on Faith and Order. We are exploring the ground in order to discover the ways of approach to the questions to be considered that seem most promising and hopeful. In our first Report we were not attempting to draw up a creed for subscription, but desired to affirm our agreement upon certain foundation truths as the

basis of a spiritual and rational creed and life for all mankind in Christ Jesus the Lord. It was a matter of profound gratitude to God that we found ourselves so far in agreement. No less grateful were we that even as regards matters relating to Order we were able to hold certain common convictions, though in regard to these we were forced to recognise differences of interpretation. We felt deeply, however, that we could not let the matter rest there, but that we must in Conference seek to understand one another better in order to discover if even on the questions on which we seemed to differ most we might not come nearer to one another.

TWO ESSENTIAL CONVICTIONS.

"In all our discussions we were guided by two convictions from which we could not escape, and would not even if we could. It is the purpose of our Lord that believers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church and for its effective witness and work in the world. The conflict among Christian nations has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians, inasmuch as they have hindered that growth of mutual understanding which it should be the function of the Church to foster, and because a Church which is itself divided cannot speak effectively to a divided world. The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the co-operation of the Christian Churches for moral influence and social service, though such co-operation might with great advantage be carried much further than it is at present; it could only be fully realised through community of worship, faith, and Order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship.

THE HISTORIC EPISCOPATE.

"In suggesting the conditions under which this visible unity might be realised, we desire to set aside for the present

the abstract discussion of the origin of the Episcopate historically, or its authority doctrinally, and to secure for that discussion when it comes, as it must come, at the Conference an atmosphere congenial not to controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the Episcopal and non-Episcopal Communion nearer to one another. Further, the proposals are offered not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches. The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom as the recognised organ of the unity and continuity of the Church is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion. The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal Order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting Saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of Divine truth to give expression to certain types of Christian experience, aspiration, and fellowship, and to secure rights of the Christian people which had been neglected or denied. In view of these two facts, if the visible unity so much desired within the Church, and so necessary for the testimony and influence of the Church in the world is ever to be realised, it is imperative that the Episcopal and non-Episcopal Communion shall approach one another, not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

THE NECESSARY CONDITIONS OF REUNION.

"Looking as frankly and as widely as possible at the whole situation, we desire with a due sense of responsibility to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion:—That continuity with the historic Episcopacy should be effectively preserved. That, in order that the rights and responsibilities of the whole Christian

community in the government of the Church may be adequately recognised, the Episcopate should reassume a constitutional form, both as regards the method of the election of the Bishop as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of Episcopacy, and it so remains in many Episcopal Communion to-day. That acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would, no doubt, be necessary, before any arrangement for corporate reunion could be made, to discuss the exact functions which it may be agreed to recognise as belonging to the Episcopate, but we think this can be left to the future.

THE MAINTENANCE OF CONTINUITY.

"The acceptance of Episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life, and order, not only of value to themselves, but of value to the Church as a whole. Accordingly, we hope and desire that each of these Communion will bring its own distinctive contribution not only to the common life of the Church, but also to its methods of organisation, and that all that is true in the experience and testimony of the uniting Communion will be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved, and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

AN APPEAL FOR CAREFUL CONSIDERATION.

"We have carefully avoided any discussion of the merits of any polity, or any advocacy of one form in preference to another. All we have attempted is to show how Reunion might be brought about, the conditions of the existing Churches, and the convictions held regarding these questions by their

members being what they are. As we are persuaded that it is on these lines, and these lines alone, that the subject can be approached with any prospect of any measure of agreement, we do earnestly ask the members of the Churches to which we belong to examine carefully our conclusions and the facts on which they are based, and to give them all the weight that they deserve. In putting forward these proposals we do so because it must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognise the surest evidences of the indwelling Spirit; and because, as becomes increasingly evident, it is only as a body, praying, taking counsel, and acting together, that the Church can hope to appeal to men as the Body of Christ, that is Christ's visible organ and instrument in the world, in which the Spirit of brotherhood and of love as wide as humanity finds effective expression."

THE SIGNATORIES TO THE REPORT.

The Report is signed by the Bishop of Bath and Wells as Chairman, the Bishops of Winchester and Oxford, and the following Churchmen and Nonconformists—W. T. Davison, A. E. Garvie, H. L. Goudge, J. Scott Lidgett, W. B. Selbie, J. H. Shakespeare, Eugene Stock, William Temple, Tissington Tatlow (Hon. Sec.), and H. G. Wood.

Interdenominational Co-operation

(From *The Tablet*, London, April 13, 1918.)

THAT the Catholic body must take its part in the work of national reconstruction which will follow the war is an assertion bordering on platitude; no Catholic will deny it; every thinking Catholic takes it for granted. It is unthinkable that the Catholic Church should stand apart in self-contained isolation whilst the national life is passing through a critical period which will profoundly affect, for good or for evil, its moral and religious character. The keen interest taken by Catholics during the past few years in social questions, their broadly national as well as Catholic activity in matters of education and municipal government, are a

guarantee that they will not be found wanting in the strenuous times ahead. It is a sign of the times that Catholic co-operation in affairs of national interest is cordially accepted and welcomed by non-Catholic workers, and generally results in a more friendly mutual understanding. The old antagonisms and prejudices tend to melt away as the Catholic position is made more clear. That is the general experience of Catholics who have taken part in public affairs, and it is a happy augury for the future.

But there is one line of co-operation with non-Catholics in regard to which not a few Catholics still hesitate to commit themselves: it is the line indicated by the participation of Catholics in the interdenominational conference of social workers held at Swanwick, and the interdenominational meeting at the recent conference of the Catholic Social Guild at Preston. There are Catholics to whom the word "interdenominational" smells of heresy and religious compromise; to them it seems that any participation in, or recognition of, such conferences must imply some measure of disloyalty to the Church, or at least commit Catholics to an ambiguous position. The instinct behind this suspicion is undoubtedly sound. No Catholic can meet non-Catholics and confer with them on the basis that "one religion is as good as another"; they cannot allow that any religious body has an authority in doctrine, whether dogmatic or moral, such as the Catholic Church claims for herself alone; nor may any Catholic take any action in co-operation with others which may injuriously affect the sovereign claims and position of the Church in the religious world. For these reasons no Catholic can take part in interdenominational religious services, such as are tending to become the fashion outside the Church, nor take part in any interdenominational conference which affected to determine in any authoritative sense Christian doctrine. In this sense "interdenominationalism" is a word which lies outside the Catholic vocabulary.

But the case is quite different when the purpose of the conference is either to discuss points of Christian doctrine with a view to arriving at a clearer understanding of each other's beliefs, or to consider practical applications of Christian principles to public life on the basis of a free discussion. In such cases the Catholic who enters into such discussions *as a Catholic*, and who openly professes to speak from the Catholic

point of view, surrenders no Catholic principle, nor is his presence liable to be misunderstood to the injury of Catholic claims. He enters into such a conference, not as a co-arbiter with non-Catholics in questions of Christian doctrine and principles, which would be a usurpation of the sovereign rights of the Church, but as an advocate of the Catholic interpretation of the faith or moral teaching of the Gospel. To some, however, the presence of Catholics at conferences convoked by non-Catholics presents less difficulty than that of the participation of non-Catholics in Catholic conferences, especially when the non-Catholic speaker is present in a representative capacity as setting forth the views of some religious denomination or association. But in this case the same principles hold good; the speaker is not invited to determine matters of doctrine, but to set before the Catholic audience a statement of his position or of that of the body he represents, so that Catholics themselves may obtain information, and, where common action is in view, know more clearly how far and in what respect common action may be effected. That precisely is the case in regard to the interdenominational conferences of social workers such as we have referred to. Their purpose and scope has been limited to finding some common line of action upon which all—whether Catholics or non-Catholics—may combine to effect a reconstruction of social and economic life upon accepted Christian principles. To the Catholic such a common line of action will never represent the full embodiment of a Catholic social life; the practical question upon which co-operation rests is whether it is not better to secure some substantial recognition of Christian principles in the social and economic life of the nation, short of the full measure of Catholicism, than to allow the national system to fall into the hands of the secularist or atheist? There surely can be little doubt as to the wiser policy; and the Catholic Social Guild, in adopting it, has given a lead which deserves a grateful recognition. It has frankly set itself to co-operate with non-Catholic bodies of social workers in the effort to save the social and economic life of the nation from the dominance of the anti-Christian propaganda, and its presence at the Swanwick Conferences and its invitation to the Interdenominational Conference to send a representative to its own Conference at Preston are a consequence of that policy. Two results have come of that policy. The Catholic Social Guild has been brought more closely into

touch with the general feeling and sentiments of the social reform work carried on outside the Church, and thus has gained a more detailed knowledge of the general situation as regards social problems which call for reform. That in itself is a gain. One of the greatest hindrances to Catholic action and influence hitherto has been that as a body we have been too much isolated from general movements in the nation in which we might profitably have taken part, and consequently have lacked the knowledge which is necessary for effective action. The second result is the Catholicizing influence which the Guild has already had upon the general programme of the interdenominational social workers. Thus in the statement of aims which the Association has recently issued as the programme for future conferences, the principles set forth are entirely in accord, so far as they go, with Catholic doctrine. That is no small achievement, and is an evidence of what might yet be done by Catholic co-operation. Doubtless, participation in Interdenominational Conferences and activities needs to be safeguarded by a staunch loyalty to Catholic principles. But there is this safeguard in co-operation itself: the Catholic who is not a fool will soon learn that his presence as a Catholic is valued just so far as he is at once uncompromising and definite in the statement of Catholic teaching, and unaggressive in tone in dealing with the opinions of others. The controversial temper will be resented; the compromising temper, if recognized, will evoke but little interest or enthusiasm.

The Junior Missionary

Views of Young Workers.

I. ADJUSTMENT.

HE must (a) establish contact with those he wishes to serve; (b) must know the extent, peculiarities, and customs of his field; (c) must get the people's point of view, to know in what direction they have capacity and to know how he must appeal to them; (d) must adjust himself to conditions of place and climate and prepare for his most efficient service.

2. LANGUAGE.

In the matter of knowledge of character, a missionary should stand on his own feet—not be dependent on helpers any more than can be possibly helped, in translation of letters, official communications, etc. This implies a certain knowledge of character and of customs. He must also be well enough adept in the use of colloquial to be able to stand before an audience and not have them make excuses for his style and tone. I also believe that the missionary should be able at least to understand the various dialects of his field, even if he can not find time to speak acceptably in more than one of them. A foreigner rarely equals the native in placing the tone, but this seems to be something which must be ingrained from early years. But the foreigner usually has the advantage in being able to present his ideas clearly.

3. UNDERSTANDING THE CHINESE.

No one—let alone a junior missionary—can say all there is to be said on this subject. One must admit the Chinese are capable of great things and also that they have tremendous shortcomings. Few people are more amiable or well intentioned and few get so much laughter out of so little laughter-producing stuff. Few are so well able to stand the adversity which seems to be their constant lot. But, on the other hand, prosperity is hard for them to bear and keep within bounds. Strict honesty is a quality they might get better acquainted with. They have small conscience on gambling and chastity.

4. MISSION NEEDS OF CHINA.

(a) More thorough-going and wide-spread presentation of the Gospel. If we occupy the centers of our fields, let us reach the corners too; (b) campaigns which shall arouse increasing popular interest in the church, Christian education, and sanitation; (c) more complete equipment and manning of our existing stations and the appointment of more men to look out for the new lines of work; (d) centralization of school facilities with view to looking out for increasing numbers of students—both Christian and heathen; (e) conservation and building up of those already won. Here is the bulk of the work—to break the hold of century-old habits, customs, and sins.

PAUL C. MELROSE.

EVANGELISTIC WORK.

Jump in and swim seems to be the method of teaching young missionaries to handle the most highly specialized task on the field. The man who comes out to run a school or teach, if he has had nothing more in the way of special training, has been through the best schools of the home land; and nowadays most of them get, or should get, the best methods of teaching as demonstrated in the Language Schools. The physician may have a new variety of diseases to diagnose, but he is handling the same instruments and anatomy with which he has been acquainted. But the so-called evangelistic missionary steps into an utterly new complexity of tasks and most serious perhaps of all finds that the form of the gospel message he has been preaching through every phase of his preparation is more foreign than his starch collar or nose glasses. Yet he has pointed out to him half a dozen counties on the map and is told to go and run the churches or build up a church in that area in the best way he can. What does he know of the problems his Chinese pastors and evangelists are facing? What message has he for this strange world that doesn't know what sin means or most of the other terms he has always handled so familiarly? Where has he ever had a hint of a suggestion of the really fruitful way of visiting his stations?

The first year out of language school he thinks his difficulties are all due to the language. The second year he thinks he is just a natural misfit. The third year he finds that he has a perfectly human and genuinely divine task before him, with no more idea of how to fit into it than he had before, but with the firm conviction that it is as much the fault of the system as with the language or the man. And when he finally gets his bearings and launches his task according to a workable program it is time for his furlough; or else he is called to fill an "emergency" in some great educational institution or city church, and the new missionary is thrown in to sprawl around over the district in the same fashion.

The man who has the good fortune to be assigned to work his beginning years with an experienced missionary can doubtless write as real a tale of woe. Frankly I would not want to trade my trial for that of the one who has been "Dr. Blank's understudy" for two years. Can we get an improvement in

our preparation or can we work out some sort of team work without further depleting the force of workers or so appointing men that a new work must develop with every new man?

CARLETON LACY.

Notes and Queries

IN the preparation in Chinese of Dr. Reavely Glover's "The Jesus of History" a very suggestive question of translation presented itself to me. On p. 13 the author says "there is a simplicity and a plainness about the stories of the Gospels which further guarantees them. It is remarkable how little of the adjective there is—no compliment, no eulogy, no heroic touches. . . . the writers 'do not unpack their hearts with words.' " "There is not a word of condemnation for Herod or Pilate: not a touch of sympathy as the nails are driven through those hands: a blunt phrase about the soldiers 'and sitting down they watched him there,' Matt. 27: 36,—that is all." From this the question is suggested why did the sacred writer add the phrase just quoted. The word *watch* is translated in the Chinese version by the technical term 守之. It is true that the Greek word *τῆπεω* has this as its first meaning. But it seems to me that the secondary meaning is the more probable,—that of regarding him with interest and wonder. It would be nonsense and a superfluity for writers who were so sparing of epithets to add that they guarded one who was already nailed to the cross. There was no need of it. The English word *watch* bears of course either interpretation, but one can't help feeling that the translators of the Chinese lacked imagination when they used the word *shou* (守). They should have used another word which would more correspond with that in the mind of the evangelist when he made a record of it. A word was used in a double sense by the evangelist to show that even the soldiers were curious about that prisoner, and so they watched him in a special sense, with some amazement and wonder. Verse 54 seems to confirm this suggestion.

E. MORGAN.

"Dips into Chinese Fiction"

DR. G. T. CANDLIN

III

(From Lecture given at Peking Training School for Missionaries.)

LET us take our next dip from the History of the Three Kingdoms. It is of fine proportions, one hundred and twenty chapters, the reputed author Lo Kuan Chung. The story is semi-historical, that is about as historical as the Waverley novels, with which it may be compared, and the events cover nearly a century of time. As Shakespeare borrowed his historical facts from Hollingshead, so this author is indebted to an earlier but very dull work by Ch'en Hsou. If asked what Chinese book furnishes us the best example of the power of the Chinese language we should say the History of the Three Kingdoms. For simplicity, force, and fertility of imagination it is unsurpassed in any language. The author has done his work with inimitable skill.

The story opens with the fall of the Han dynasty. At the accession of the Emperor Ling disorders break out and gloomy omens presage distress. The scene passes to the neighbourhood of Ping Yuan in Shantung, where three mysterious brothers appear at the head of rebel hordes, who gather in strength myriad-fold. The monarch is feeble, his empire is ruled by eunuchs, but speeding through the kingdom are requisitions for volunteers to arm and oppose the "Yellow Cap" rebels. The spirit of loyalty is at work, and now the heroes of the story, the three immortal brothers, appear on the scene. Liu Pei is of royal lineage, but poor and unknown. He is twenty-eight years of age as he stands sighing before the placard summoning loyal subjects to battle and Chang Fei's abrupt greeting falls on his ears; "If a big fellow like you will not help his country why do you sigh so deeply?" They adjourn to an inn, and while at their wine Kuan Yü Chang enters wheeling a barrow. He joins their conference, and they declare their purpose to risk their all in upholding the house of Han. Liu Pei is a dealer in shoes and a plaiter of mats, Kuan Yü Chang a refugee, and Chang Fei a seller of wine and a butcher of pigs. The famous Covenant of the Peach Orchard is conceived in the happiest spirit of romance and forms one of the most striking of the many episodes with which the book abounds.

Let us take a short passage, with apologies for the translation, in which our readers shall have a picture of a Chinese hero ; "He stood nine feet in height, and his beard was two feet long. His face was like a double date, and his lips as rouge. With eyes like a red phoenix, and brows where silk-worms might nestle, stern and lofty was his countenance, and his bearing awful and menacing."

This is the original of the countless images scattered all over China. You see one every time you enter a Kuan Ti temple, for this man is the Mars of China.

But now for the Covenant. The peaches, he is careful to tell us, are in full bloom. "Next day in the peach orchard they prepared a black ox and a white horse for sacrifice, with all other things needful, and the three men burnt incense and after repeated obeisances pronounced their oath which read :—Liu Pei, Kuan Yü Chang, and Chang Fei, though of different families, yet have joined in brotherhood with heart and strength to succour distress and support the weak, to show loyalty to the kingdom and to secure peace to the common people, and caring not that we were born at different times wish only that we might die together. May Imperial Heaven and our Royal Mother Earth search truly our hearts ; and him who proves traitor to this vow or forgets this grace may heaven and men combine to slay."

The oath ended, they did obeisance to Liu Pei as elder brother, to Kuan Yü Chang as next in rank, and to Chang Fei as youngest. Then when they had finished their sacrifice to heaven they slew another ox, brought in the wine and gathered the braves of their district more than three hundred in number to the peach orchard where they drank to intoxication.

Next morning they were up betimes and off to the front of battle with true epic instinct, and with a fire and force of spirit to which all material is plastic, the author proceeds to unroll the panorama of events. Slowly and dubiously the three brothers and their small band rise to power, till the unfathomable Chu Ko Liang is wooed from his retreat to become the Moltke of a rude wild age and espousing their side unite magical resources with military strategy to make their cause victorious. He can call the rain and whistle the wind and shape wonderful automata to serve as battle steeds. He can read the secrets of men's breasts and fathom even Ts'ao Ts'ao's plan. All over the land the turmoil sweeps, the tide of battle rolling now east, now

west, and now south as Chu Ko goes to subdue the Man Tze. At last the storm sinks through sheer exhaustion and ends not in complete victory, for Kuan Yü Chang has been trepanned in battle and put to death by Sun Chien, and Chu Ko Liang's victorious career has been checked by Ssu Ma I. But Hsuen Te is king of Han and a settled compromise is reached in the formation of the Three Kingdoms.

This writer is great. He loves his characters, they are living, distinct, each has his individuality and separate portraiture. How fond he is of incidents and genealogies, with what loving tenderness or reiterated mention he dwells on this and that: Hsia Hou Tun swallowing his own eye, Yu Ch'i's priestcraft, Hua To's magic in surgery, Kung Ming's harp, Yü Chang's sword, Liu Pei's spear, and the famous horse Red Hare that would "go a thousand *li* in a day, and cross water and mount hills as though on even ground."

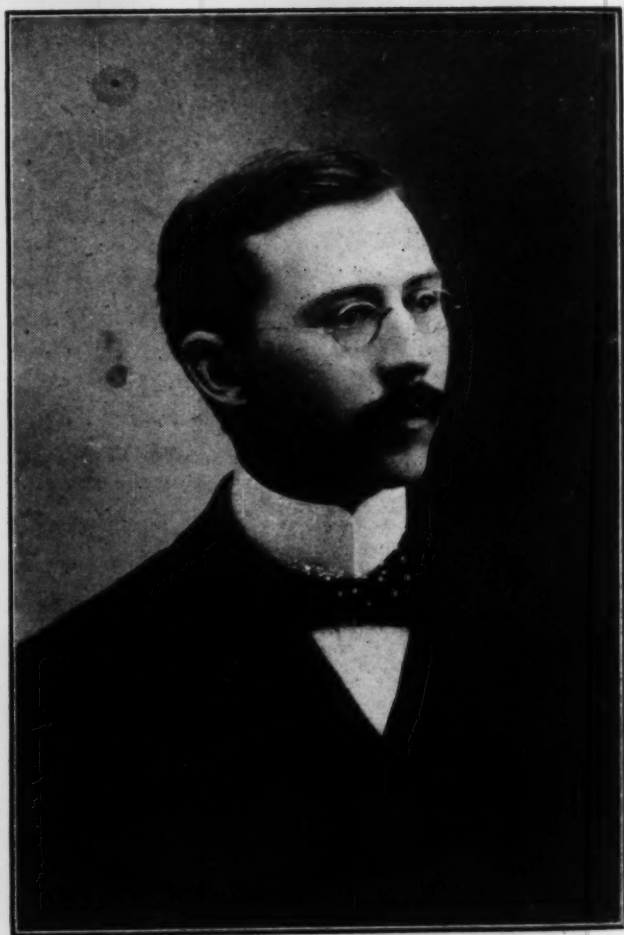
The San Kuo Tzu may be characterized in one comparison. It is the *Iliad* of China. This was first pointed out by Sir John Davis. The author has skill in blending the supernatural with the ordinary course of events (for the San Kuo Tzu has its machinery as much as the *Iliad*), and consuming patriotism that makes every thing interesting which affects his country. Like the *Iliad*, it makes its heroes utter bragging speeches on the battlefield and do singlehanded deeds of "derringdo." Like the *Iliad* it mingles strategy with force and makes the sage the companion of the hero. Like the *Iliad* it is the darling of the nation's heart because it has best imaged forth what they most love and admire. For it is immensely popular in China. It is drawn upon copiously for the rude plays which the people passionately love, its incidents are repeated in endless recitals in the teashops, its heroes are glorified in the national imaginations; one was a king; another is still a god; and the burning passion of a nation's life has poured itself into this tale of a glorious past. Strangely enough not its author, but its lively annotator—like Homer—was blind. Where it should stand in the list I would not venture to say, but it is the work of a most gifted artist, and whether we recognise the fact or not it deserves most truly to rank with the world's great books, as the *Iliad*, the *Æneid*, the *Jerusalem*, the *Orlando Furioso*, the *Niebelungen Lied*, or *Paradise Lost*.

Chinese Events and Tendencies

IS PEACE IN SIGHT? Everyone recognizes the need of internal peace if China is to escape from her present dangerous situation. Can internal adjustments be made in the near future? Here is material for a lively debate. The affirmative, declaring peace in sight, points out that the Cantonese government has begun to fall to pieces. Sun Yat-sen, Tong Shao-yi, C. T. Wang, and others have left Canton. General Lu Yung-ting is probably dead. The Peking government, although bolstered up for the moment by the opium deal, is nearly bankrupt and hard pressed from a military standpoint. The elections are now taking place, and all parties wish representation in the parliament that will elect the new president. And there has been a resurgence of Japanese fear, due to the manner in which diplomatic matters have been handled, and impressing the need of a united front. But the negative rejoins that Tuan Chi-jui is the strong man of the North, and is still committed to the military subjugation of the South. Also the Chinputang is showing signs of agreeing with the Kuomintang in support of the old parliament, having failed to control the new. And there is still a real republican sentiment among the genuine democrats who are unwilling to compromise with the present Peking government. Furthermore, the summary execution of Lu Chien-chang by Hsu Shu-cheng has showed that the North is not yet a safe abiding place for those in the ill graces of the military clique.

WHAT THE WAR MEANS TO CHINA. In an interview in *The Outlook* (New York), the authenticity of which cannot be questioned, Count Terauchi, Japanese premier, said that if the war should end with Germany in a victorious position it would be necessary for Japan to make diplomatic readjustments to meet the situation. In other words, if Germany wins the war Japan will abandon her British in favor of a German alliance. That would leave China caught between two imperialisms and would mean the end of the effort for a democratic state.

OPIUM LIFTS ITS HEAD. In Shensi the authorities, needing money, are reported to be seeking it by encouraging the cultivation of the poppy. Probably they are encouraged in this by the arrangement between the central government and the opium combine whereby the Peking powers buy 1,700 chests



THE LATE DR. DE VOL.

of the drug for Tls. 6,200 per chest and sell them to a syndicate, operating as an anti-opium society, for Tls. 8,200 per chest. The syndicate will retail the stuff as "anti-opium pills." What a pity that foreign governments left the drug lying about the treaty ports to tempt the present sorely-pressed administration!

KEEP YOUR EYE ON SIBERIA. The agitation for Japanese intervention in Siberia is again being pressed. It is advertised as an anti-German move, although it is hard to see how it can be anything more than anti-Bolshevik. The recent military convention between Japan and China does not go into effect unless the two governments take aggressive action during the present war. When it does go into effect, Japan will practically control the military establishment of China. This needs to be remembered in all considerations of the Siberian situation.

Obituaries

George F. DeVol, M.D.

ON December 30th, 1917, Dr. George F. DeVol, of the Friends' Mission at Lu-ho, after giving eighteen years of his life to China, was called to higher service. When a boy at his mother's knee he gave his heart to Christ. While but a boy he decided to be a doctor, and he was still only a boy when his father died and left him to get his education by himself. By his own efforts he was able to meet his expenses, and to graduate from Earlham College, and later from a Medical College in New York City. In 1900 he came to China. Very soon after his arrival he was married to Dr. Isabella French, of Nanking.

The outstanding fact of his life was his constant testimony to the fullness of the Holy Spirit in his own heart. He preached a Saviour he had himself fully known. He knew the victorious life. Few men have, to such a degree, the power of personalizing their relations with others. Three men called themselves his "right hand," his John, Peter, and James. The fact that he had made them feel that he valued their souls gave him a chance to teach the deepest experiences in Christ.

Although Dr. DeVol was a thoroughly trained, practising physician, yet he considered that his life work was preaching the Gospel. His hospital gave him unusual opportunities to do this, and he was always on the alert to take advantage of them.

He had that rare faculty of making much of little. He was sensitive to the value of good equipment and appointments, yet in their absence he was able to invent and contrive to such a degree that his associates were often surprised at his results.

Along with his constant devotion to God, he possessed a characteristic humor and wholesome sense of the ridiculous. His wit had a real flavor and was a big asset in his life.

The Friends' Oriental News says of him: "The Spirit's illuminating presence gave him eyes to see, and an intuition to know the soul hunger of men." But he was so genial and sane in all his spiritual diagnosis and prescriptions that his questions gave no offense. In this respect he was a man unique among Christian workers.

He was led to link up a group of people who knew the Spirit's power into a "Chain of Witnesses," who gathered, forty, fifty, and more in number, in his bungalow on Fridays during the Kuling season to witness to God's dealings with them. This "Chain of Witnesses" gradually lengthened until the links now stretch from Shanghai to Szechwan. Through this chain, as well as in many other ways, Dr. DeVol still witnesses to the Holy Spirit's power in giving a victorious life.

A. V. and M. M. G.

Henry Edwin Colles Graham

It is with deep sorrow and yet with rejoicing that we have to record the adding of another name to that long list of the redeemed who "for the sake of the Name went forth," "counting not their lives dear unto themselves," and who through the gate of death—a violent death—have entered forever into the joy of their Lord.

Henry Edwin Colles Graham was "On Active Service" when the call came with startling suddenness. He was engaged in the King's business, travelling in the interests of the Kingdom. A fine breeze was speeding the mission boat "F. C. D." along the coast at the extreme north of Fukien province.

The agents of the Evil One were ruthless brigands, outlaws of the sea, whose hand is against every man. Brought on deck by the sound of gun-shots, one of which gave a serious wound to the man at the helm, Mr. Graham, holding up both hands, called out that it was a mission boat and not a trading vessel, that they had nothing to gain by the attack and should desist at once. The reply was a shot from which death followed almost instantaneously.

Mr. Graham, who was only in his thirty-second year, spent his earliest days in Cambridge, England, but while he was still a boy the family moved to Dublin, where, after graduating with honours in Dublin University (T. C. D.) he was ordained to the curacy of a suburban parish in that city. After two years of ministerial work at home he realized the hope of many years and was accepted by the Church Missionary Society for work in connection with the Dublin University Mission to Fukien. Coming to China in 1911, he spent a year or more in Foochow at language study and in helping in the teaching of some English classes in Trinity College, Foochow. Here at the outset of his missionary career were early manifested some of the special traits in his character, his aim to gain that personal touch with the boys and young men that would help him to win their hearts for his Master, and not a few students were helped by his evident and kindly interest in them personally, and even after his transfer to Funing prefecture correspondence was maintained with some of his boy friends.

The last five years were spent in pastoral and evangelistic work in the five counties of the Funing prefecture, which is the district allotted by the C. M. S. to the D. U. F. M. Strenuous activity, unabated energy and intense evangelistic fervour characterized every year, and, one may almost say, every day of that comparatively short period.

As to his pastoral charges, he held that of the County of Ningteh until, last spring, he was appointed to that of Futsing County, a Chinese clergyman succeeding him in the former parish. In the work of ministering to the flock of God he was no less zealous and painstaking than in the work of reaching out to the "regions beyond" of the untouched masses.

On the Lord's Day following his entering into rest, at Morning Prayer in our City Church at Funing, allusion was made to the inscrutable mystery attending some of our Heavenly Father's dealings towards His children and in this connection

it was suggested that one purpose of abounding mercy may be that through this life laid down for their sakes many of the Chinese for whom he lived and died may be quickened into life and may be the "much fruit" that is yielded by the perishing of the "grain of wheat."

Murray Scott Frame

On the 5th of June, 1918, the rare and radiant spirit of Murray Scott Frame was translated into some larger sphere of usefulness. To the North China Mission of the American Board the loss seems immeasurable, for in seven and a half fruitful years he had entered in abundant measure into a work of rich fruitfulness in teaching and especially in personal evangelism.

He was born in Wisconsin in 1881, graduating twenty years later from Wooster College, Ohio, as he had previously done from the Academy.

From 1901-1904 he taught mathematics, physics and English in Forman College, Lahore, India. From 1904-1907 he was a student in the Union Theological Seminary, New York, graduating with first honors, and taking a scholarship. He spent the next year in the American School of Archeology in Jerusalem, and in studying Arabic. The following year also as a fellow of the Seminary he spent in study in Germany. In 1909-1910 he was a student in Columbia University, New York, continuing the study of Arabic with a view to working for Mohammedans in India. But in 1910 he was commissioned by the American Board to China, spending his first year in Peking, removing the following year to T'ung Chou where he taught in the Union College. In 1913 he married Miss Alice Browne of the same mission. During the year 1917 he was located in Peking where he was eagerly maturing plans for a wider and a more intensive evangelistic work.

Just as the family was starting for his first furlough he was taken ill at Tientsin, and fifteen days later died in Peking of typhus fever.

Mr. Frame began his active work in China the year after the Revolution, when the minds of men were peculiarly receptive. He straightway reorganized the activities of the city chapel at T'ung Chou, and with the aid of colleagues carried

on an aggressive work there which brought rich results. Though the College later claimed half his time he continued the city work, and tirelessly visited the country stations. He was a welcome leader in the Summer Conferences for students where he was indefatigable in personal work. He was especially successful with students from Confucian schools in anticipating and in frankly replying to their objections and difficulties in accepting Christianity. In everything which he did three traits stood out: deep and prolonged concentration of thought upon the problem in hand till he had solved it; clear and convincing statement of his conclusions; intense energy in carrying out his plans. From the human point of view a man with such altogether exceptional qualifications and gifts he can ill be spared from present-day China—but He knows best.

CHAS. H. CORBETT.

Our Book Table

A list of the books in English reviewed in the CHINESE RECORDER is sent in advance to the Mission Book Company and to Messrs. Edward Evans & Sons, and it is understood that the books reviewed can be purchased at or through these Bookrooms.

DIRECTORY OF PROTESTANT MISSIONARIES IN CHINA, 1918. *Edited for the China Continuation Committee by CHAS. L. BOYNTON, Statistical Secretary. Kwang Hsueh Publishing House, Shanghai. Pp. i-xix+1-328. Price Mex. \$1.30.*

This volume is another of the increasing number of contributions which the China Continuation Committee is making for the general good of the missionary body. It is of course more than a list of names; it stands for a growing understanding of the strength and scope of the missionary movement in China. We have here a list of the missionary societies grouped denominationally, a list of Missions according to provinces and stations, an alphabetical list of individual names, and finally, the names of all important national committees and organizations, with names of officers and members: an exceedingly useful feature.

The Directory is steadily improving in accuracy, this edition being well in advance of its predecessors. 98% of those who were asked for information replied with the desired facts. Over 300 correspondents have co-operated in the compilation of these statistics, which have to do with a grand total of 6,383 missionary workers.

While a book like this is not one that one naturally takes up to while away brief moments of ease, it is nevertheless indispensable, especially to those who being in official positions find it necessary from time to time to get in touch with other societies or missionaries than their own.

It should not be forgotten that the compilation of a book of this kind calls for a lot of work usually classed as drudgery, and for much steady toil that is often not heralded abroad. It is a type of toil, however, that simplifies the work of the whole missionary body. We shall show our appreciation best by making this book a part of our working library.

R.

THE LEGAL OBLIGATIONS ARISING OUT OF TREATY RELATIONS BETWEEN CHINA AND OTHER STATES. By MIN-CH'EN T. Z. TYAU, LL.D. Commercial Press, Limited, Shanghai. Pp. 304+i-xxii. 15/- net.

The author of this work is at present editor of the *Peking Leader* and lecturer on International Law at the Tsing Hua College, Peking. His degree was obtained at the University of London and his book was originally prepared as a thesis therefor. Considerable portions of it have already appeared in serial form in the *China Press*.

After an historical introduction reviewing China's treaty relations and following prefatory notes by Sir John McDouneil and Wu Ting-fang, the book proceeds to discuss in successive parts, the political, economic, and miscellaneous treaties of China including under the latter head those relating to missionaries of whom it is said (p. 188)

"What were formerly known as missionary questions are now practically non-existent, and to-day we no longer hear of missionary riots and the consequential claims for indemnity."

It is to be hoped that this is true; but in the light of certain recent events in the interior judgment must be reserved. The foreign, professional reader will naturally be most interested in Chapter III of Part I entitled "Consular Jurisdiction and Extraterritoriality." Dr. Tyau's treatment of the last named subject leaves much to be desired and his objections to the system are easily answered. They are three, viz., (1) *that no counterclaim is allowed against a foreign plaintiff*. His sole authority for this objection is a case, originating in Japan and decided in England in 1895, where the defendant pleaded a counterclaim for damages caused by a marine collision—i.e., a tort. But nearly a generation earlier (1866) the Attorney General of the United States had laid down the rule since followed in American extraterritorial courts (Vol. IV, Millard's Review, 415) that set off may be pleaded against foreign plaintiff so far as it is a defense and to "the extent of the claim asserted." And even the English case cited does not seem to conflict with this rule as regards a counterclaim arising out of contract, for it expressly approves "the respondents using every means of defence to the appellants' claim."

Moreover this objection, even if tenable, is clearly one for the foreigner in China and not for the native. The latter can hardly complain because the foreigner, in his own court, may not counterclaim against the native.

(2) *Disparity of penalties*. Dr. Tyau's chief example in support of this objection is the following:—

"Accidental homicide is excusable in Western law; in Chinese law the accused may not be imputable, but is nevertheless made to compensate the deceased's family."

But this statement is incorrect. Under Arts. 324 *et seq.* of the Provisional Criminal Code of China the penalty, as in Western Codes, is a fine only; no provision is made to "compensate the deceased's family." And this code is applied by the "mixed courts . . . in the Shanghai foreign settlements" where, according to Dr. Tyau, the supposed "disparity" is most "oppressive."

(3) *Uncertainty of punishment.* In support of this objection the only example is an alleged practice of sending prisoners home "for final trial and punishment." But the only power cited as doing so is Germany whose courts are not now functioning in China. The author admits that "for practical purposes the United States Court for China is supreme" and that the British Court does not follow the practice complained of; and an impartial inquiry will probably show that punishment is quite as certain in these extraterritorial courts as in those functioning on their own soil.

The above are all of the objections to extraterritoriality which the book offers; and the author seems, unfortunately, to have passed over an opportunity for real service to the Chinese people by pointing out the benefits which have been, and may still be, derived from the presence of these extraterritorial tribunals in their midst. For it must be remembered that China never produced an independent judicial, as distinguished from administrative, system. It had, therefore, no native procedural law as such and has been obliged to seek one from abroad. And what better opportunity could be offered for studying the procedure and workings of foreign courts than by having them in actual operation within her territory? And China would be the gainer if her recently formed legal profession would seek admission to these courts (which would no doubt readily be granted upon a basis of reciprocity) and learn their ways by actual practice. This is but one of the possible benefits of extraterritoriality. Our limits forbid a discussion of others which the author might have mentioned with profit. And he could have rendered no greater service, in connection therewith, to readers of his own nationality, than to have stated frankly that the surrender of extraterritoriality now would unload upon China a burden which she is ill prepared to shoulder and which would inevitably prove disastrous. What better excuse could be offered for Japanese intervention, *e.g.*, than an attempt by the Chinese courts, now functioning, to administer justice to foreigners? On this point one need hardly do more than quote items like the following which appeared in the *Shanghai Gazette* (a Chinese newspaper) of May 15:—

"You people in the Ports know nothing of the state of the interior," writes a Honan correspondent to a Hankow paper. "There is no redress. One man has just gone to Kaifeng to appeal. He sold a mule, and the purchaser refused to pay or return the mule. He foolishly went to the Boxer magistrate who fined him \$200 and let the swindler keep the mule."

But while we cannot accept all of Dr. Tyau's conclusions or statements we do not underestimate the value of his book in other

respects. As Dr. Wu well says in his preface it "gives evidence of wide and painstaking research." The author presents a mass of material probably much greater than has elsewhere been collected on his particular theme and his display of references in footnotes, according to thesis requirements, renders it very useful to the professional reader to whom the work will chiefly appeal.

AMICUS.

"THE NESTORIAN TABLET," TEXT AND COMMENTARY. By P'AN SHEN. *Chung Hua Sheng Kung Hui. Obtainable in Peking, Hankow, or St. John's, Shanghai. 25 cents Mex.*

We rejoice that at length another Chinese Christian scholar has arisen to shed light upon this precious but neglected Monument in Hsianfu—the solitary heirloom of Assyrian Christianity in China.

Is not the Chinese Church almost wholly ignorant of the fact that Christianity so flourished in the T'ang Dynasty (618-906 A.D.)—the most brilliant period of Chinese history—that it almost became the State Religion?

China is indebted to the Society for Promoting Christian Knowledge through whose aid Mr. P'an has been able to publish this modest volume, and was it not also the S. P. C. K. which enabled Prof. Saeki of Tokio in 1916 to publish his masterpiece in English upon the same Inscription?

This booklet consists of 30 folio pages, of which the first five contain the Text, and the remainder are Notes—critical, exegetical, historical, and otherwise. The author has not yet seen the famous stone, and his work does not show much acquaintance with the literature, Chinese and foreign, which has grown up around the stone.

We trust that he will continue his research, widen his reading, and seek to solve several problems which yet await solution. We hope also to be furnished with his authorities—a bibliography of Chinese works.

Does the author wish to confer the greatest benefit upon the greatest number of his fellow-Christians? If so, may one suggest a somewhat easier Wenli! Can he also show the reasons why Nestorianism went under so completely and point the lessons for to-day? Can he unveil the inter-action between Nestorianism and Northern Buddhism, Nestorianism and Mohammedanism, Nestorianism and the secret society of the Chin Tan Chiao?

Mr. P'an's brochure is an admirable introduction to a fascinating theme and will be prized especially by preachers. Could not the publishers arrange that the Tract Societies should list and stock this work?

L.

THE MAN OF NAZARETH. By PROFESSOR F. L. ANDERSON, D.D. *New York, The Macmillan Company. G. \$1.*

The title of the book, the fact that the writer's attitude has been historical rather than theological, and his endeavor "to

observe the rules of the critical game," whilst writing for the people, all imply limitations in treatment. In spite of these and the author's fear that "the final result will probably fully satisfy nobody" we have a presentation of the most important problems regarding Jesus and His career, in a simple yet scholarly style, in a bold yet reverent manner.

The first chapter on the power behind the history is written forcefully and vividly and provokes an enthusiasm which is not dissipated by the careful discussions which follow. After a survey of the situation in which Jesus found Himself, indicating incidentally the conceptions and expectations of the various Jewish parties, we are introduced into a careful study of Jesus and the Messiahship. The title of Chapter III, "How did Jesus come to believe Himself the Messiah?" suggests the author's ideas as to the progressive discovery on the part of Jesus of His divine mission. In the two following chapters we learn how Jesus handled Messianism and Legalism. Then comes the positive teaching of Jesus, and as Jesus was more than a teacher we have a chapter on Jesus' work and His view of its future. As what Jesus was, was the root of all that He said and did, we have a chapter on the character of Jesus, followed by the closing chapter on His finality.

The absence of emphasis on certain features is the natural result of the restraint and circumspection which characterise the work before us, and whilst this may cause disappointment to some readers, it may have the effect of stimulating interest on the part of many who have hitherto been unresponsive to the more familiar theological presentation.

G. M.

THE MEANING OF FAITH. By Dr. H. E. FOSDICK. *The Association Press.*
\$1.00.

This book will have a world-wide influence, and will add to the reputation of the author for clear and forceful thinking. These twelve studies treat of the various problems of faith, clearing away many misapprehensions, connecting faith with the varying aspects of daily life, frankly facing some of the hindrances to faith, and expounding in a convincing manner the urgency and significance of faith in the Son of God. The studies are divided into daily portions, like the manna of old, with readings and comments, appropriate prayers, and apt illustrations and quotations. We find here no abstruse discussions on the great doctrines, and controversy is eschewed. The Scriptures are alone used as the basis and interpretation of the thoughts. The prayers serve to create and guide the desires and aspirations of the soul. The book does not deal with the war, but some of the problems which have emerged as a result of the war, find adequate treatment. The ever-growing influence of Dr. Fosdick's works finds new scope in this volume, and we are most grateful for it, as it is a veritable trumpet call to full surrender in faith to the claims of God, all couched in winsome style and with convincing argument.

SEER.

A GUIDE TO THE STUDY OF THE CHRISTIAN RELIGION. Edited by GERALD BIRNEY SMITH. University of Chicago Press. Pp. 759. Price G. \$3.

This book is in effect an elaborate exposition of the content and method of a modern theological curriculum. Nothing of the sort has appeared in English since Philip Schaff published his *Theological Propædæutic* in 1893.

Its occasion and objective cannot be better described than by quotations from the preface:

"That Christianity is to-day passing through one of the most significant transformations in its history is a fact apparent on every hand. The present generation has come into full consciousness of the new world which has arisen as a result of the discoveries and inventions of the past century or more. New social and industrial conditions, new acquaintance with the non-Christian world of to-day, a more thorough-going knowledge of the vast stretches of human history, and a new science with its promise of a hitherto undreamed-of mastery of the forces of the universe, have led to a new appreciation of the task of the Christian Church.

"Thus the divinity school to-day is attempting to organize the education of ministers of the gospel and of religious teachers and missionaries with reference to many situations and problems which formerly did not exist. The history of Christianity can no longer be studied in isolation from the total history of which it is a part. The study of the Bible must be undertaken with a full understanding of all that is involved in the processes of historical criticism. Systematic theology must consider religious beliefs in relation to the modern scientific and philosophical ideals which are regnant. The department of practical theology must deal with the bewildering needs occasioned by the shifting habits of people in modern industrial and spiritual life. An entirely new realm of theological training has been organized in order to prepare men to understand the social problems which are so intimately related to the religious life.

"The present volume has been prepared in recognition of the situation above indicated. In order to do justice to the specialized character of scholarship, a group of men has been asked to co-operate, each contributing an exposition of the problems and the methods of study in the field in which he himself is competent to speak."

The primary purpose is to guide theological students as to the meaning of the various aspects of their education, and to aid teachers in planning such education. But all who wish to refresh themselves in theological study, and to understand its present tendencies, will find the book full of profit. Of especial value are the discriminating bibliographies sprinkled through each chapter.

The present review is only concerned with the value of this book for missionaries. For all those directly engaged in theological teaching it can be not only recommended but urged as really "indispensable." And, as a Chinese ministry educated to meet modern conditions is perhaps the supreme interest of those in evangelistic as well as in educational work, the book will have a significance for all who desire to have a part in promoting and moulding theological education in China.

This book is not easy holiday reading, but requires and will repay thoughtful application. On the other hand, not all its twelve chapters are of uniform value, and parts can be rapidly glanced through. It is so arranged that readers may confine themselves to those chapters in which they have practical interest. The first chapter, by President Faunce, ought to be read by all who have to do with the arts college preparation of ministerial students. The theological point-of-view is decidedly advanced,

and many of the assertions and assumptions will provoke dissent. Nine out of the thirteen writers are professors in the University of Chicago. But those who undertake to instruct Chinese theological students having a modern education—whatever their own attitude may be—must be familiar with the methods and convictions of the increasing number of seminary professors in the west whose intellectual attitude this volume represents. To all who read it in the spirit of its authors it will furnish splendid evidence of the fruitful and inspiring work which is being done in the field of theological scholarship to-day, and aid them in securing its constructive results for the Chinese Church of the future.

S.

ADULTS IN THE SUNDAY SCHOOL. *By WILLIAM SHERMAN BOVARD. The Abingdon Press. G. \$1.00 net.*

A popular conception of the Sunday school, and one of long standing, is that it is a place for the instruction of the children of the Church only. This idea is gradually giving away before the rise of the Adult Bible Class movement in the modern Sunday school. Such books as the one before us are causing Christians everywhere to realize the immense opportunity there is afforded in making a definite use of the great resources of adult life, now practically going to waste, for the kingdom of God.

This work, while dealing with many kinds of adult classes, has been prepared with the special needs of the man in view. It will appeal to men.

Among the most interesting subjects discussed in the fourteen chapters of the book may be mentioned: The Adult Awakening, Adults in the Sunday School, Some Characteristics of Adult Life, Maintaining Class Interest, What Adult Bible Classes Should Study, The Bible Class a Brotherhood.

A useful feature is a number of leading questions following each chapter. The whole should be very suggestive to those who are endeavoring to enlist Chinese adult Christians in religious life and activities.

J. W. P.

SEX EDUCATION. *A Series of Lectures concerning knowledge of Sex in its relations to Human Life. By MAURICE A. BIGELOW. Price G. \$1.25. Publishers: The Macmillan Company, New York. 1916.*

Owing to the greater sensitiveness of the public conscience concerning the welfare of the young and unprotected, and the increasing gravity of the social evil, many educators and sociologists of the present day are advocating a franker and fuller education of the young in sexual matters. The writer of this book is one of these advocates, though he is not an extremist, and in this book, consisting of college and public lectures, his views are fully stated.

Nearly all will agree that children should not be allowed to grow up in utter ignorance of the functions of their physical nature, but there is great divergence of opinion as to when this instruction

should be given, its range, and who should be the teachers. On these points, and on the problems of personal sex-hygiene, social diseases, the social evil, illegitimacy, sexual morality, sexual vulgarity, marriage, and eugenics, the author has much to say that is well worth careful consideration.

The work has its limitations. Apparently, it has no higher object than to guard or improve the physical health; it over-estimates the restraining and helping power of secular education; and it lays no emphasis on the religious training of youth. Criticising a writer on the same subject who pleads with "advanced thinkers" that it is not old-fashioned to beg that God may be put back into the lives of his children but a thing of urgent and vital importance, the author of the work under review says this is all very good so far as it appeals to the religious type of mind, but great numbers of people cannot be approached from this point of view. The question is pertinent, during the time of their pupilage, why cannot children and adolescents be influenced by religious instruction and appeal in order to bring their wills into harmony with that Power, not ourselves, which makes for righteousness? Should not that be the end and aim of all education? To judge by the moral condition of some of the leading universities of Europe as revealed in the careful and unbiassed report of the Rockefeller Foundation issued just prior to the war, if reliance is to be placed on secular education alone to overcome our social evils, the outlook is not very hopeful.

Whether missionaries should give Chinese youth special instruction in this subject beyond what is necessarily given in the courses in biology, physiology, and ethics as part of the school curriculum, must be left to their individual judgment. To those who desire to know how the subject is regarded by educators and others in America, this book with its useful bibliographical references will be found very useful.

M. M. D.

MODERN CHURCH MANAGEMENT. By ALBERT F. MCGARRAH. *Fleming H. Revell Co., N. Y. G. \$1.25.*

To one whose mental training runs in any very marked degree along "efficiency" or business lines, a first impression upon reading the book is the question: Why go to such pains to present the commonplace? It seems so obvious; just what every church of course should have and do. A mental survey, however, of what the churches one knows actually have developed in the way of efficiency in organization, utilization of energy and conservation of results, quickly alters the question to: Why not such a book long ago?

Conditions in China governing church organization and management differ so largely from those in the United States that the book should be read in China only suggestively. A perusal of the book impresses the reader with the need of a presentation of the same subject adapted to the church in China. It would be an invaluable help. One must bear in mind the distinction between a treatise on mission administration and one on church administra-

tion. There is need in China for one on each. This book deals entirely with church administration.

The author maintains an admirable balance in guarding the simplicity of organization and the inner spirit against possible encroachments of merely formal organization. He presents the spirit cast in efficient form; the combination adapted to its social setting. His emphasis on the all-round social responsibilities of the church; also upon the fitness of the parts to the whole and of the whole to its environment and the attainment of the end is commendable.

In connection with setting every member to work the weakness of the volunteer system is incidentally brought out, in that it does not get the best brains and ability to the front. The remedy would seem to lie in a centralized authority selecting and impressing for service. The duty of doing the work to be done,—as a first claim on one's time might well be impressed upon our mission administrative forces. Nothing is more fallacious than the "tag end of one's time" theory in mission or church administration.

The chapter on Fundamental Principles is especially good. Even his chapter on women is not inapplicable to the modern China. The bibliography included will be a helpful guide to all who wish to pursue the subject further. Its fullness indicates the importance attached to the subject.

The emphasis in Chapter X on the unification of all religious interests of the children and young people through the church school properly graded strikes us as particularly good. It comes quite within the present possibilities in our Chinese Church.

In his constructive chapters the major general division of the church into the three departments, adult men, adult women, and young people, fits Chinese conditions admirably; the remaining organization will require a good deal of adaptation to be of service in China.

C. E. P.

RELIGIOUS EDUCATION AND AMERICAN DEMOCRACY. By WALTER S. ATHERN. *Pilgrim Press, 14 Beacon St., Boston. G. \$1.50, postage 12 cents. pp. 390.*

This volume by the Professor of Religious Education of Boston University, and author of "The Church School," is a frank and fearless critique of existing agencies and methods of Religious Education. Its aim is to show that the Church must parallel secular education with a completely graded and equally efficient system of religious education. A graph of the "Educational Arch" in the front of the book gives in brief the author's ideas. One side of the arch is secular education, supported by the State; the other, religious education supported by the Church; the keystone of the arch is the separation of Church and State.

The results of many analytical studies of existing agencies and plans of religious education are given, also copious references both within and at the ends of the chapters. The volume assumes that religion is an essential factor in complete living. It is also

assumed that the Church and School will remain apart, hence the Church must assume the burden of religious education.

Chapters III and IV, the first on "A Community System of Education," the next, "The Unification of Educational Agencies," seem to us to be most significant for Christian education in China.

One wonders whether the separation of Church and State is necessarily the keystone of the arch of education, as our author makes it. It has been so; but what has been so is not necessarily to be so to-morrow. One wonders further whether the author's choice of the keystone of his arch is due to a subconscious assumption that religion is something apart from life rather than a way of realizing all life. We shall continue to hope that education and religion will finally find out how to work together always.

On page 10 the author says and on page 101 implies, that "The public school leaders have developed the psychology of habit, the psychology of ideas and attitudes, but they have not developed the psychology of sentiment, prejudice, ideals, and emotions." While admitting that secular schools have not succeeded in developing all that is desired of emotions, sentiments, ideas, etc., yet it seems too strong to say that they have done nothing along this line. Why should it be assumed that the psychology of emotion is or will be shut out of secular schools as opposed to Church schools?

It is clearly indicated that the religious educator must be free from the bias of vested interests, denominational or otherwise. We should not "federate denominational creeds"—impossible anyway—but "community needs." It is in indicating the relation of the community to religious education that the author's chief point is made. The chapter on "Unification" points out the weaknesses of existing organizations. Here is a bit of advice well worth pondering: "No publisher should sit on a Board which adopts texts for pupils or teachers. Try as they may they cannot dissociate themselves from the vested interests which they represent." Colleges also are criticised for their failure to take an adequate part in religious education.

The book shows that our systems of religious education, while they have met the need in the past cannot meet the need of the future. Whether Church and State separately or together should carry on religious education, it must in either event be put into all of life and we must teach growing youth to put all of life into religion. This book will help towards that end.

R.

THE PRESENT-DAY SUNDAY SCHOOL. By P. E. BURROUGHS. *Lectures before the Southern Baptist Theological Seminary, Louisville, Kentucky.* F.H. Revell Co. 214 pp. G. \$1.00.

This book does not attempt to deal exhaustively with any special department of Sunday-school work, but aims to give a bird's eye view of the modern school, so that each worker may see the work of other workers in the right perspective.

The subject is treated under three heads,—“Studies in Grading,” “Studies in the Departments,” and “Studies in Administration.”

In the opening chapters we learn that within the last ten years the adult class movement has brought a million and a half men and women into the Sunday school. How fast are we growing in China? At present the Sunday schools of the world are attended by nearly thirty millions, and served by upwards of three million teachers. In America eighty-five per cent of the church members come out of the Sunday schools.

"Studies in Grading" emphasize the advantages of the graded lessons, and training teachers in modern child study. "So far from asking or expecting that little people keep still we plan to have them move and make noises." "Grading the Sunday school contributes directly to accurate and painstaking evangelistic effort."

An interesting feature is the list of approved standards as to conduct, aims, and means in the different departments. No standards are given for the Intermediate and Senior Departments, former ones having been discredited and discarded. During the present year revised standards for these departments are to be issued by the Sunday School Council of Evangelical Denominations.

Under the Senior Department there is a suggestive list of the conditions which make for peril at this period. The plea is made that pastors be so trained that they shall be able to assign suitable activities to the vigorous restless young people of this period.

Under the adult Department we find the following timely topics:—Training in Prayer, Training in Christian Conversation, Training in the Work of the Church."

Evidently great advance has been made in Sunday-school work in the last decade. May we not plan to have given to our seminary and Bible school students such training in modern Sunday-school work as most of us missionaries did not receive in the seminary, so that they themselves may be masters of the art of teaching children, and therefore able both to inspire and to train others to teach.

J. M. E.

EDUCATION FOR THE NEEDS OF LIFE. By IRVING E. MILLER, Ph.D.
Macmillan, N.Y. 1917. G. \$1.25. pp. 353.

This text-book prepared for use in elementary classes in normal schools and colleges and for discussion groups in institutes and reading circles, being one of the "Home and School" series edited by Paul Monroe, treats in general of educational theory with regard to both student and teacher in their relation to the actual needs of the student. The correlativity of individual and social needs is brought out, and the place of education in meeting and adjusting these shown. The style and vocabulary are well adapted to the purpose of the book, being clear without being over technical. It is a book that might well be used by Chinese students in colleges and by groups of Chinese or mission teachers who desire to study the implications of modern educational theory with a view to applying them to the needs of the Chinese.

Preceding each of the six chapters is a group of stimulating questions intended to give the reader the proper "set," and each

chapter is concluded with a careful summary and list of supplementary readings.

A few quotations, more or less at random, will indicate the author's viewpoint better than any further words of our own.

On page 66: "Education must train the feeling, intellect, and will of individuals for this *self-imposed co-operation* with all in the interest of all. This is *democratic social control*." Page 187: "It is a central function of education, then, to *set free the powers and capacities by means of which the individual can achieve the most for society*." Page 62: "Social stability and progress can reach their highest level in harmony with each other only where intelligence is exercised on the part of all in the judgment of social values." Page 117: "Enrich his (the child's) moral and religious life with everything appropriate to his age rather than teach forms, symbols, and creeds." Page 141: "To be an individual one must rely on his own judgment." Page 332: "*Personality is not so much a given mystical somewhat as it is a definite achievement of experience on the basis of certain elements given by heredity*." Page 166: "No curriculum can be a fixed, static, final thing." "The basis of the curriculum changes continually with the progress of society." Page 227: "We must know thoroughly the facts of the teaching situation before we can help pupils in their learning processes. (The italics are ours.)

The educational ideals of this book are essential to a real understanding of the problems of education in China. Read it often and assimilate it for yourself.

R.

ANNOTATED HYMNS AND PRAYERS. Compiled by H. L. ZIA. Association Press of China. \$0.08 Mex.

For its intended use this little book looks very promising. The taste shown in selecting its 40 hymns is worthy of commendation. Too often a so-called popular type is considered essential for evangelistic purposes. To these standard favorites the addition of a few hymns newly composed for special occasions lends value to the book.

The prayers arranged for use on various occasions serve a double purpose, either for public worship among those inclined to the formal or as prayer models for others.

C. E. P.

THE DYNAMIC OF MANHOOD. By LUTHER H. GULICK. Association Press, N. Y. G. \$.75. For sale by E. Evans & Sons, Ltd.

This book of 158 pages is a series of stimulating and connected essays on the dominating forces of human life, which are designated by the author as *hunger* and *love*, hunger being those desires to seek some benefit for oneself, and love those that seek some benefit for others, the former having their satisfaction in personal well-being and the latter in social well-being.

This book recognizes that religion is a way of living that includes the proper functioning of every human interest. It gives

special attention to the development of love with reference to the love of one's kind, the love of woman, the love of children, and the love of God. It is recognized that to live fully the ordinary man must live wholly. The relation of sex to character is treated in a suggestive way. The author believes that young people should early know the significance of all the functions of life. Each chapter is the result of careful study and was submitted for criticism to an expert in the field with which it deals. This is an excellent book to put into the hands of those in either the middle or later adolescent stage. It is also a good book for young parents who need to orient themselves to the problems of starting children in right living.

R.

COMPOSITION AND RHETORIC: H. W. HOLMES, M.A., *Professor of Education, Harvard*, and O. C. GALLAGHER, M.A., *Headmaster, Roxbury High School, Boston*. 353 pages. D. Appleton & Co., New York. (Chinese American Publishing Co., Shanghai). G. \$1.10.

An excellent text among many unsuitable ones. Recommended for use in fourth year middle school classes, but good for college freshman work, and could be used in part in third year middle school. Primarily made for American students, but not too American to be used easily in China. It is practical; explanations are clear and to the point; rules are concise and useful; examples and models are numerous; interesting and new features make the book fresh and attractive; punctuation, grammar, and other points in formal instruction are not neglected; rhetoric is not too abstract or refined for every-day use. The language of the book itself is an important point in such a book. The discussions are valuable as types of English and models of effective and correct and varied English sentences. The study of good sentences in use is fundamental for Chinese students; for this reason alone such good books would constitute excellent composition and rhetoric texts if the teacher appreciated this principle.

H. B. G.

BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY, Vol. X, October, 1917. No. 1. Order through Pres. James A. Kelso, 731 Ridge Ave., Pittsburgh, Penn. G. \$0.29 including postage.

This biographical number, being really a catalogue of such books in Biblical and theological science as the faculty of the above institution deem worthy of special mention, should be of the greatest assistance to ministers and theological teachers wishing to replenish their libraries. As a rule, recent publications are mostly recommended yet a goodly number of earlier standard works are included.

The unique value of the catalogue lies in the fact that it gives us what competent scholars regard as the most valuable works in their special departments, including both conservative and liberal writers and frequently adding a note as to the scope and relative worth of the books listed under a given department.

The range of the catalogue can be seen by noting that in the department of Church History alone sixty-eight works, ranging from one to thirteen volumes each, are listed; some other lists, such as those dealing with Biblical Interpretation, are naturally more extensive.

W. M. H.

Correspondence

CHRISTIAN GIVING.

To the Editor of

The Chinese Recorder.

DEAR SIR: Since writing to you some months ago on the subject of Christian giving in the Chinese Church, I have received the Report of the meeting of Synod of the Presbyterian Church of Amoy. According to the statistics there given the membership of the church (including those under suspension) amounts to 5,038. The givings (exclusive of those for education) amount to \$46,641. This gives an average per member of \$9.25. I do not know whether this is a record figure for China. In any case it compares favourably with the dollar and a half per annum, which is the average giving all over China.

Yours, etc.

THOMAS BARCLAY.

Tainan, Formosa.

3 July, 1918.

SABBATH OBSERVANCE—A QUERY.

To the Editor of

The Chinese Recorder.

SIR: Among "these necessary things" that Gentiles who turn to God are to attend to by order of the Jerusalem Council, Acts xv:

28, 29, Why is Saturday and/or Sunday observance omitted?

According to Isaiah lvi when the foreigner visits Jerusalem he will have to keep the Sabbath but that time is not yet.

According to Romans xiv: 5, "One man (a Jew) esteemeth one day above another":

Another man (a Gentile) esteemeth every day alike. Day keeping is optional. Col. ii: 16, 17, deprecates interference as regards non-essentials, including days. Some did interfere with Paul's missionary work in his day and brought on the protest of Galatians iv: 10, 11, against Judaizing.

When morals and knowledge are somewhat advanced it is time enough for pressing regular attendance and arrangements to secure the privilege on the part of those whose time is not their own. It would be disastrous were the impression to prevail that Christianity is only for leisured people and those of independent means.

Some of us are strongly attached to our Western habits that have proved beneficial to ourselves; but have we authority to impose our prejudices on those we are seeking to allure to God from ancient apostasy (Gen. x: 1-xi: 9) and consequent depravity (Rom. i: 18-32)?

Yours, etc.,

G. PARKER.

CHINESE BUDDHISM.

*To the Editor of**The Chinese Recorder.*

DEAR SIR: Will you allow me to make a few observations on the very interesting articles on Buddhism in your issues for April and May contributed by Rev. H. A. McNulty.

The writer lays stress on the marked differences between Chinese Buddhism and the Hinayana School. I would suggest that it is not made sufficiently clear that these differences are not due to the Chinese mind, but that they originated in India. The Sanskrit originals of the principal Mahayana writings are still extant: for a very clear statement of the case I would refer to "Bouddhisme—opinions sur l'histoire de la Dogmatique" by Prof. de la Vallée Poussin.

What European writers generally mean by Buddhism is the doctrine of the Pali books; e.g., Prof. Rhys Davids looks on this alone as genuine Buddhism, and speaks of other developments as "the fall." But it is permissible to doubt whether the Ceylon tradition is not itself a divergence from the teaching of the Master in a positivist and agnostic direction. The Mahayana entered China in the 2nd Century A.D. already fully equipped with its doctrine of salvation, its confession of sin, its heaven, and its many gods.

Bibliography:—The difficulty in getting in touch with Chinese Buddhism is the technical language of the books. The best way is to begin on those books already translated. Most of them can be got cheaply from the Buddhist Book Store (法幢經房) at Nanking, e.g., No. 2 "Lotus of the Good Lane" or 妙法蓮華

經 is published at 90 cents, and the English translation (from Sanskrit) is vol. 21 of Sacred Books of the East.

The Commerical Press recently issued a short manual (佛學易解) which illustrates what your article says that Buddhism has never been logical, for it is a mosaic of all the schools. Clearer in this respect is the Nanking primer by the late Yang Wen Hui (佛教初學課本).

I am

Yours faithfully,

JAMES W. INGLIS.

Moukden,
July 15th, 1918.

CO-EDUCATION IN CHINA.

*To the Editor of**The Chinese Recorder.*

DEAR SIR:—Apropos of your editorial "Co-education in China" in the July CHINESE RECORDER, am pleased to inform you that we have tried co-education in our high schools in Nanchang the past year with as great success as would be expected at home. The courses given were chemistry and general science, the former having laboratory work.

The reason for inaugurating co-education was to eliminate duplication in laboratory equipment since the Baldwin Girls' School and Academy were so near, and not for co-education itself. The boys went to the girls' school for their work.

I understand some criticism was expressed by some of the Chinese pastors, but, disregarding any criticism, there seems no reason why co-education should not continue.

I think William Nast College in Kiukiang also tried co-education this year, the girls coming to

the boys' class rooms for their work.

I see no reason why co-education of this kind should not be a great success if properly supervised; in addition it would mean

great saving when it comes to science laboratories.

Thanking you for this privilege,

I am,

Very truly yours,

J. T. ILLICK.

Missionary News

General

THE UNION MANDARIN BIBLE.

When Morrison came to China, he must needs bring with him the world's great Classic. For a centennial since, as men have gone up and down China, preaching the glad Evangel, this Book has been their joy and song, and its words of life their inspiring message. Again and again to missionaries preaching in a new dialect, the same insistent call has come as to Morrison. Is not the Bible, once the gift of the Orient to the Occident, now the most precious gift of the Occident to the Orient? And so there have been sundry renderings of THE BOOK into the various dialects of China.

It remained for the Missionary Conference of 1890 to make a great discovery, namely that all of China, excepting only the south-east segment from Shanghai to Canton, at least three-fourths of this continental land, speaks one language, namely the Mandarin colloquial. And so our Mandarin Committee was born. May I write briefly of the translators' work under four heads, the Aims, the Difficulties, the Progress, and the Success.

The Aims.—The chief aims were fivefold. (1) The render-

ing must be truly colloquial, like our "King James Bible," easily understood by all who can read. (2) The language must be universal as opposed to local Mandarin. (3) The style, while easily understood, must be high enough to be chaste. (4) The translation must be a close rendering of the original. (5) The illustrations must be, as far as possible, translated, not paraphrased.

The Difficulties.—The first requisite was to choose our translators, with their pundits, from widely separated districts. Here was our embarrassment, for while the language was mainly the same, the pronunciation of the characters, and the tones, were often dissimilar, causing great difficulty in understanding one another.

In the beginning there was much difficulty in agreeing upon a translation, with long and earnest, not to say tedious and trying discussion, so that we scarcely finished the Gospel of Luke in the first three months' session. It required time and prayer to learn what local terms to omit, and to get our bearings so as to work in real and beautiful harmony, and prayer was our salvation. Another difficulty

was the frequent loss of valued translators, until "I, even I only," am left of the original seven who began the work.

The Progress.—It was six years after we began the work before we had our first meeting in 1896, the Committee being all men whose time was filled with other mission work. All our sittings before 1912, except the Boxer year of 1900, were held during the summer vacation, with a month or more added. The previous preparation was sandwiched in as best we could; and so we finished and twice revised the New Testament before the third great Conference of 1907.

We worked on through the books of Moses; then the Psalms, to which we gave our love and our life for some months, but we could not work fast enough. It was now twenty years since our labors began,—one of our number being already beyond the three score years and ten,—and the question came, *would* the committee ever finish the revision of the Bible?

After some correspondence, the three great Bible Societies came to our assistance, took us up and carried us through. For this I desire here to give thanks. For nearly five years all provision has been made for us by the Bible Societies, and we have given our time, our strength, and our love to the work, and have now come to the hallelujah time. I wish I could write how some of the books of the Old Testament have taken hold of us—such as the Psalms, the world's great Hymnal, Job's great historical drama, Isaiah the poet prophet, Ezekiel and Zechariah with their wonderful visions. By the goodness and

discernment of the Bible Societies, we have had time to see the vision of these books, dream their dreams, and sometimes catch the glory of their message. And we have done our best to render the wonderful language of the world's divine Classic into the tongue of the Celestials.

The Success.—The best success one can ever claim leaves cause enough for humility. For two things we are bound to give thanks. (1) For a language worthy of such a high and sacred use. The Mandarin colloquial, unlike the dialects in the south-east section of China, is a *written language*, and under the hands of a master, both for prose and poetry, is equal to nearly all the demands that may be made upon it. (2) For a Bible so susceptible of being translated. To me it is a constant marvel that the Bible as it is now rendered, both in the classical style and the Mandarin colloquial, is so near an approach to the original languages of the Scriptures. Just here we may be thankful that the language of the Bible is almost entirely free from abstract terms, so foreign to the genius of the Chinese tongue.

It should be added to the above, that in almost every instance, terms in universal or almost universal use have been discovered; also that for several years we have had three exceptional Chinese scholars associated with us, who have given as earnest toil and patient search as their foreign brethren of the Committee. And we, whose mother tongue is a different language, have learned gladly to defer to these colleagues in matters of style. Through the long years the work of

translation has been for us all a time of apprenticeship, and we have been constant learners.

I think it a reason for gratitude to God that the principal aims with which the Committee entered upon the work have been substantially achieved, and that China has now a Bible which can be read by three hundred millions of her people "in the language wherein they were born."

May I add a personal word, that it is the thought of what such a translation means to this continental land, with its teeming millions, which has held me to the task for more than a quarter of a century. And now I pray that the good Lord will pour into the hearts of this people a great hunger for His word and for Himself.

CHAUNCEY GOODRICH.

Peking, China, June 4, 1918.

"POURED FORTH."

A brief account of the opening of the Borden Memorial Hospital, Lanchowfu, Kan., by Dr. G. E. King.

It seems appropriate that on the anniversary of the very day that Mr. Borden entered into the immediate presence of the Lord, the hospital built in his memory should be officially opened. It was an opportunity to make widely known what the hospital stands for, and tell the people a little of Mr. Borden also.

For days beforehand preparations went on. The Governor of the province was approached, and undertook to come and open the building. Many other officials (the Chief of Police, the General in command of the troops, the Superintendent of District Circuit, the Chief of the Education Department included) agreed to come also. The special

help given by Mr. G. F. Andrew in these preliminary arrangements should be mentioned.

On the day previous to the main ceremony, the church-members and school came over and we had a service, simple and helpful, and two tablets were presented—the one by the church bore the inscription in Chinese "God loves men," the other by the school (written by the Governor himself) with the words "The living (thing) poured out on the ground." Then tea and cakes were served round, and the boys regaled themselves with jujubes (that is, Chinese dates). Next morning as we were busy getting ready, a messenger came post haste to say the soldiers from the camps with their General were on their way with another tablet, so we had to bustle round and get ready. About 11 o'clock they arrived, and the tablet had to be received and placed. It read "Glory to the True God." The next difficulty was to know how to keep them occupied and entertained for some four hours, as the Governor was not due till 3 p.m., and this task was not very successfully carried out, but in spite of some horse play the men behaved fairly well, and their higher officers were dosed with coffee and cake in a reception room. Can you picture us, trying to cope with such tasks, entertain these early comers, go on with the work of preparation, get dressed, snatch a mouthful of food, keep an eye on the gates as the guests arrived with fanfare of trumpets, each in his green chair? An awning had been placed outside the door of the main building, and here tea was served to the invited guests who came thick and fast from two o'clock onwards.

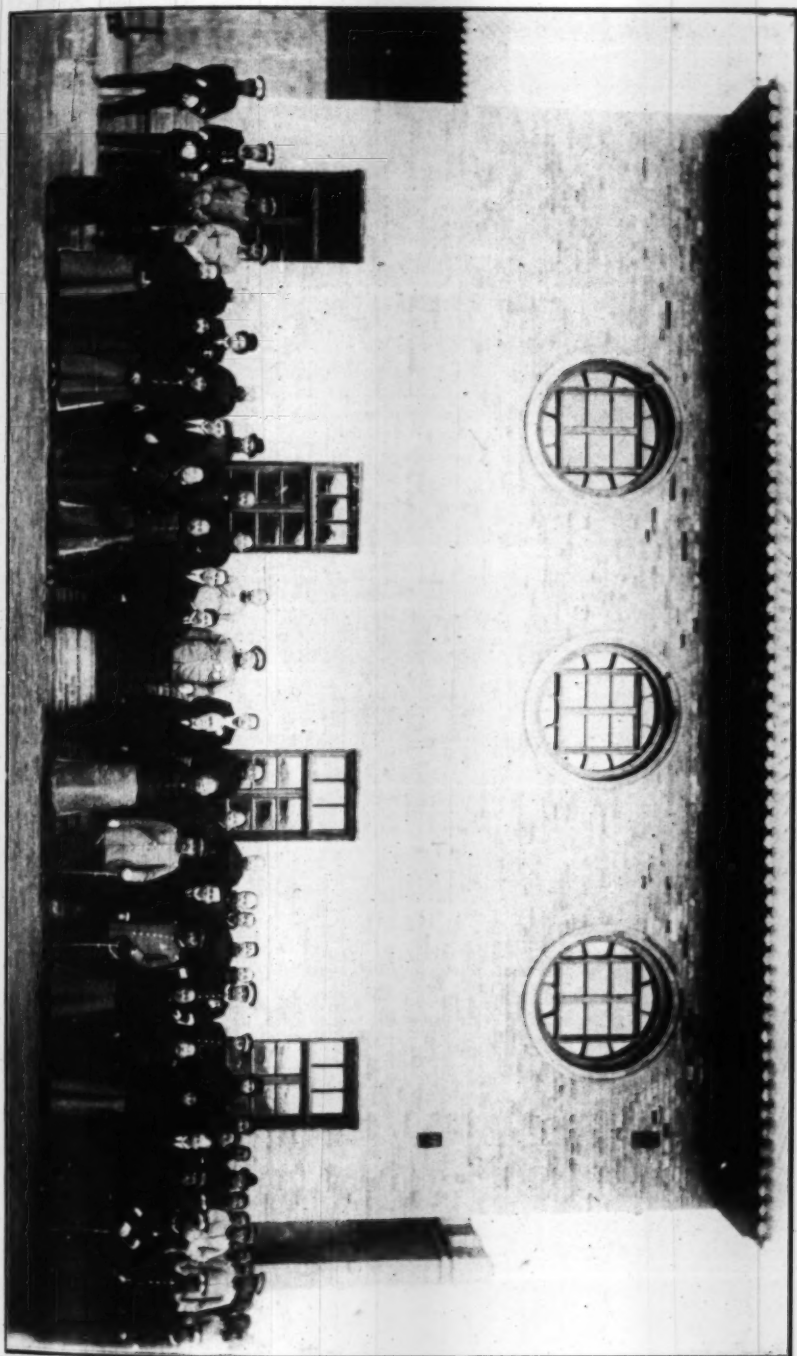
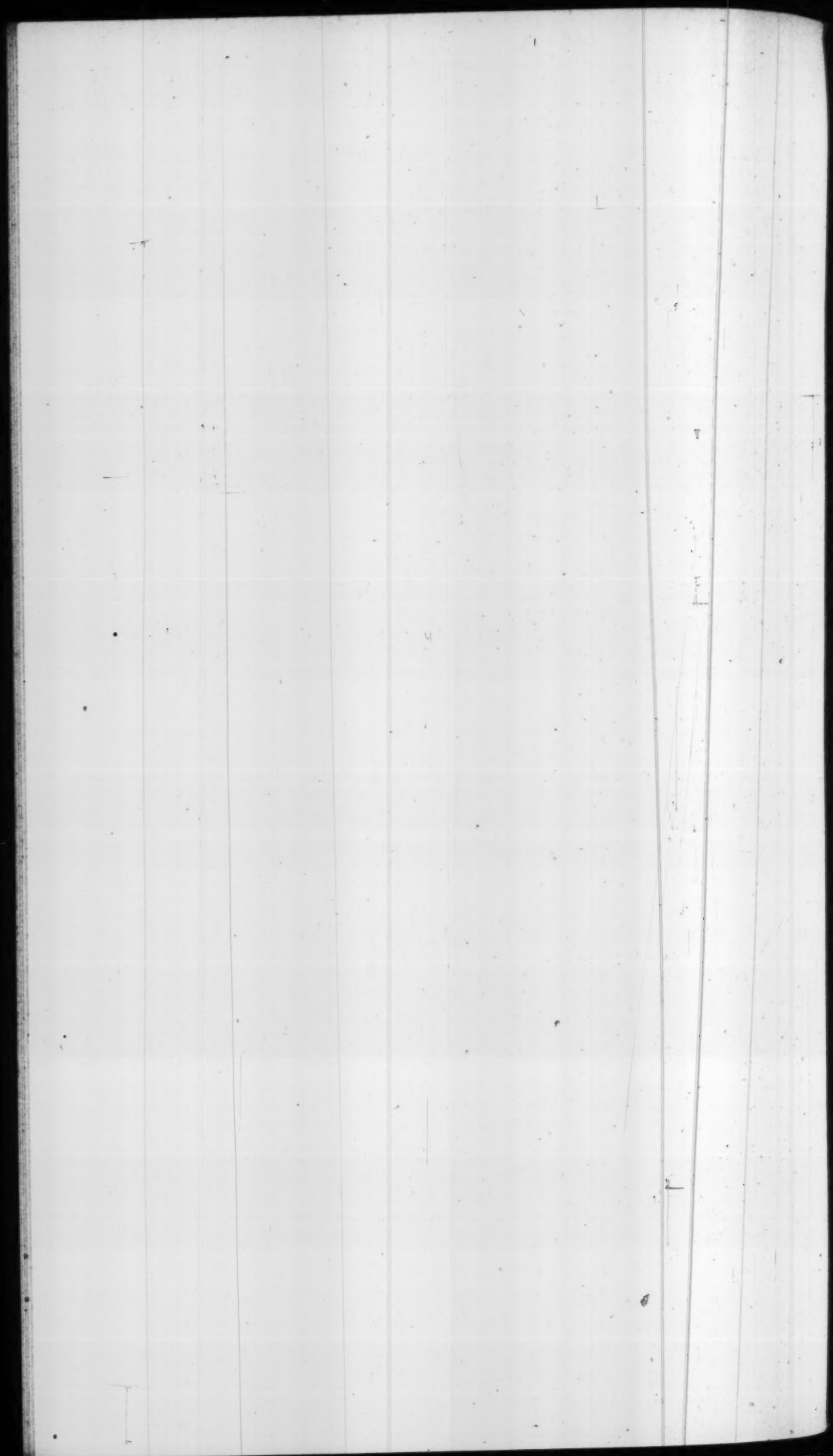


PHOTO SHOWING THE GROUP TAKEN AT THE OPENING OF THE HORDEN MEMORIAL HOSPITAL, LANCHOWU, KANSU.
THE GOVERNOR OF THE PROVINCE IS IN THE CENTRE.



Punctually arrived the great man—the Governor of ten million people—who has kept this province peaceful when all round has been trouble. What is he like? Not tall, but very fat, somewhat swollen about the eyes, and wearing often a genial expression. One would think a man of the old school but with many of the newer ideas. He chatted a few moments then was presented with a box containing the silver key, and he opened the door, and went in followed by a stream of others till the chapel was filled. Then there was speechmaking, followed by an inspection of the hospital, and tea and cakes were served in Mrs. Parry's dining-room before the departure of these visitors.

It may be a good opportunity to remind friends that this hospital is situated in the hardest city of the hard province of Kansu. It lies across the river from the city, and is beautifully situated with a southern exposure and view, down the river and across to the city and mountains beyond. There are separate departments for in-patients and out-patients, and for men and women. We can take about eighty men and forty women. There are separate kitchens for use for Moslems if they so desire.

STUDYING CHINESE.

During the present year the Peking Language School had an enrolment of 156 students, of whom more than 100 were missionaries. The others came from the business houses, the Chinese Government Boards, the British, American, Danish, and Russian Legations. In addition to the work on the language, the lectures conducted by the school have continued to prove of great

value in introducing the students to Chinese life, customs, and to the principles of missionary work in China. During the winter term the lectures were delivered alternatively at the British and American Legations; these lectures are now being printed in book form by the Christian Literature Society with an introduction by Sir John Jordan.

The library which already includes enough books and periodicals to make it a real asset as a reference and circulating library has been augmented this year by many gifts of books and a few thousand dollars have been secured to buy others.

The teachers who now number 45 are at present scattered through North China helping the individual students who have gone to the various summering places.

The next term of the school begins on October 1st. The advance enrolment indicates that the attendance will not be small; all who intend to enter the school or who expect to be sending new people should write early.

A three weeks' training course for Chinese language teachers will be conducted, beginning the middle of September. Any desiring information regarding this course can secure details by writing

W. B. PETTUS,

Director Language School,
Peking.

A FAR-REACHING TASK.

At its meeting in Shanghai, June 25, 1918, the Special Committee on Survey and Occupation decided to endeavor to secure before the next Annual Meeting the following information:

a. Estimates regarding the distribution of population within each province, and the proportion of the population in each province resident in cities of 50,000 and over, in cities of from 10,000 to 50,000, and in country districts.

b. A statement from each mission in each province as to the field for which it considers itself responsible, with some idea as to those parts of its field which it regards as being effectively occupied (according to some definition to be supplied), those which are partially occupied, and those which are virtually unoccupied.

c. The classification by mission stations of as much of the information called for on the general statistical sheets for 1917

as has a direct bearing on the general survey.

d. The location of all out-stations.

e. The location of all schools of middle school grade and above (both Christian and non-Christian) and the number of elementary schools in the district worked from the city in which each middle school is located.

f. The location of all mission hospitals and of other hospitals of modern medicine.

That the information gathered be as far as possible represented geographically by maps and charts.

The latest date when all information desired for this year should be in hand was fixed by the Committee as November 30th.

News Items

SPECIAL OFFER. To all those who between October, 1918, and January 1st, 1919, send in five new subscriptions to the **RECORDER** at the regular rate, there will be granted a free subscription to the **RECORDER** for 1919. Help us to secure some new subscribers. We need them, they need us, you yourself need the **RECORDER**.

The *Oriental News and Comment* says that Mr. Fan and Mr. Yen, two of China's foremost educators, have taken up their headquarters in New York, with a view to an extensive investigation of American school methods for adaptation in China.

The August (1918) issue of *The China Sunday School Journal* contains a suggestive "Graded Sunday School Catechism," pre-

pared by Mrs. R. T. Bryan of Shanghai. This should be read by many more than the five hundred recipients of the *Journal*.

The May (1918) issue of *The Missionary Review of the World* contains a suggestive, short article by Prof. Chang Po-ling, on "The Struggle for Democracy in China." He thinks that constructive work in education and the development of natural resources are important factors in this struggle.

In the June (1918) issue of *The New East* (published in Tokyo), Mr. F. B. Worley, Consul General for China in San Francisco, discusses the question of Chinese farm hands for America. The plan is that the Chinese exclusion law be tem-

porarily modified so as to admit a stipulated number of Chinese laborers, who shall be permitted to enter under a satisfactory bond guaranteeing their return to China within, say, two years; the wages paid such laborers to be the average wage of an American farm laborer, the first group to be replaced by newcomers at the end of two years.

The Chinese Young Men's Christian Association of Shanghai is trying to raise a fund of \$250,000 for a Y. M. C. A. Hotel: up to date they have nearly half this amount. The need for this hotel arises out of the absence in Shanghai of adequate hygienic accommodation for Chinese. We learn that a prominent business firm in Shanghai had contemplated doing something of this kind. This new building will therefore meet a real need.

The May (1918) issue of *The Chinese Students' Monthly* contains an excellent article by Miss Bertha Hosang, on "Physical Education for Chinese Women." This article is a prize essay. Miss Hosang says, "China must needs put her women, the mothers and guardians of the Chinese race, in good physical trim, for in the world of to-morrow there will be no place for the fainting ladies of to-day."

The mail of June 30th brought the details of the illness and death of Mrs. Frances D. Wilder, at her home in Oberlin, Ohio, U. S. A., on May 15th, at the age of 74. She had been living there with her three eldest grandchildren and Mrs. C. F. Gammon for some four years since leaving China. She had been treasurer of the North China Mission for fourteen years, and so

had had a wide circle of correspondents in China.

The reorganized Peking Union Medical College (divided between two Schools, the Medical and Premedical) was opened on September 11th, 1917. The curriculum is longer than has been the custom in China but not longer than in high grade schools abroad, neither is it longer than is absolutely necessary to teach the essentials of modern scientific medicine and surgery. The tuition fee is \$100 Peking silver currency, with one or two smaller fees. Entrance examinations will be conducted from August 27th-31st, 1918, in Peking, Shanghai, and Canton.

For the first time in the history of the institution and of South China, degrees were conferred by the Canton Christian College this year at the June commencement. Three young men, Chan Ting Hoi, Lei Yue Kim, and Lo Ka Ping, received the degree of Bachelor of Arts. They have completed a full four years' course of collegiate study. The degrees were granted upon the authority of the Regents of the University of the State of New York, and were conferred with an impressive ceremony by Kenneth Duncan, Dean of the College of Arts and Sciences of the Canton Christian College.

We wish to reproduce from the December (1916) issue of *The China Sunday School Journal* the various points that make up the efficient church.

THE EFFICIENT CHURCH

1. Has an Advisory Committee made up of the pastor and a representative from every organization and department in the church to unify the work and promote efficiency.

2. Keeps its records carefully.
3. Keeps its grounds improved and in good order.
4. Keeps its buildings insured, in good order, and equipped for worship, Bible study, and community service.
5. Has an annual meeting with regular reports from every one of its organizations and departments.
6. Seeks to enlist every member in some form of Christian service.
7. Creates a church library containing books dealing with the Church, the Christian life, education, and social service.
8. Has some practical method for distributing tracts and good literature.
9. Has at least one religious denominational paper coming to each family.
10. Promotes loyalty to denominational publications and work.

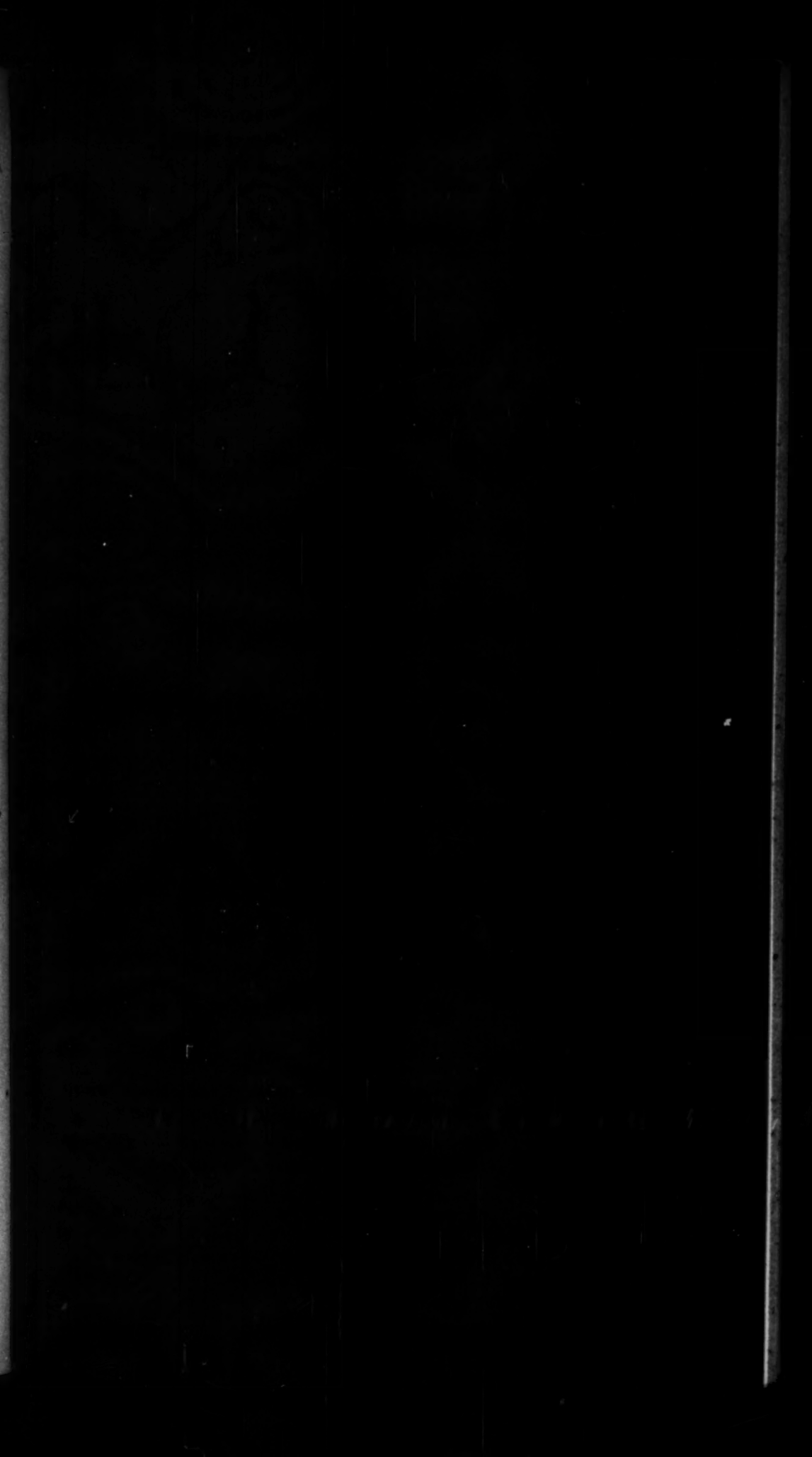
From the short address of Dr. Gibson, Honorary Moderator of the Presbyterian Provisional General Assembly which recently met at Nanking, we take the following significant paragraph:

"The Church is a place where the old should trust the young, and the young respect the old. Christ is never old, if being old means frailty; and He is never young in the sense of being without forcefulness. He is ever strong, and therefore we need have no fear for His Church. For every good gift to the Church comes from the Church's Head. He does not grudge; but we hinder by the smallness of our faith. It is a matter for wonder to reflect how Christ has been working in His Church in China.

"Let me say this word more. These days in which we are living are difficult and critical days—days that will go far to determine the future. They are days that are critical for the life of the Church, as well as for the life of the nation, and for international life. The great object of the Church is, by the working of the Holy Spirit, to regenerate the soul of the individual. But the Church is also meant to revive every department of social and national and international life. A minister must, of course, give himself to the people in his own congregation; but he is also called upon to give himself to many who are daily passing the doors of his church."

The revision of the Japanese Bible which was undertaken in 1910 by a competent committee largely composed of native Christians has now been completed and the Revised New Testament will shortly be issued from the press.—*London and China Express*.

A call has come from the British National Council of the Y. M. C. A. for twenty missionaries who speak Mandarin to be released by their boards for one year, for service among the labor corps in France. It is understood that the British Legation in Peking has been instructed to issue passports for the families of such men as are assigned to this service.



Valentine's Meat-Juice.

Endorsed by Leading Members of the Medical Profession of the United States, Great Britain and Germany, and employed in Insane, Inebriate, Government and General Hospitals and Sanatoriums.

SOOCHOW HOSPITAL, SOOCHOW, CHINA.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two teaspoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. It is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by *rectal enema*, with or without brandy.

I use it daily in hospital and private practice, and feel that I cannot recommend it too highly

WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

GEORGE H. ELIOTT, M. R. C. S., in the *British Medical Journal*, December 15th, 1883: "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D. C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations. It was used by the late lamented President Garfield during his long illness and he derived great benefit from its use.—ROBERT KEYBURN, M. D.

CAUSES DIGESTION OF THE FOOD.



New York.

I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M. D.

Hamburg.

VALENTINE'S MEAT-JUICE has been used for the benefit of the Cholera patients in the Cholera Barracks. The strengthening and nourishing effects of VALENTINE'S MEAT-JUICE were at once manifest, as it was necessary to introduce only small quantities of it at a time into the weak stomach.—DR. HERM KUMMELL, Physician-in-Chief of the Marine Hospital.

GIVES TONE TO THE STOMACH.

Depot in Shanghai—MACTAVISH & COMPANY,

1 N. Soochow Road,
Shanghai, China.

Y
O
A
S
L
a
f
r
M

S
S
e
L
e
S
S
g
r
r
E
b
c
e
b
e
k
R.
L.
of
os